

SEVENTH YEAR OF PUBLICATION.

Quarterly Transactions of the British College
OF

PSYCHIC SCIENCE

LTD.

VOL. VII. No. 2.

JULY, 1928.

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Published Quarterly by The British College, 59, Holland Park, London, W.11.,
from whom it can be purchased, or from J. M. Watkins, 21, Cecil Court, W.C.,
or The Psychic Bookshop, Abbey House, Victoria Street, S.W.

Single copy 2/6. Post paid 2/9. Yearly Subscription 11/- Post paid.

U.S.A. Subscription \$2.75 Post Free.

Trade : E. Seale, 10, Imperial Arcade, E.C.

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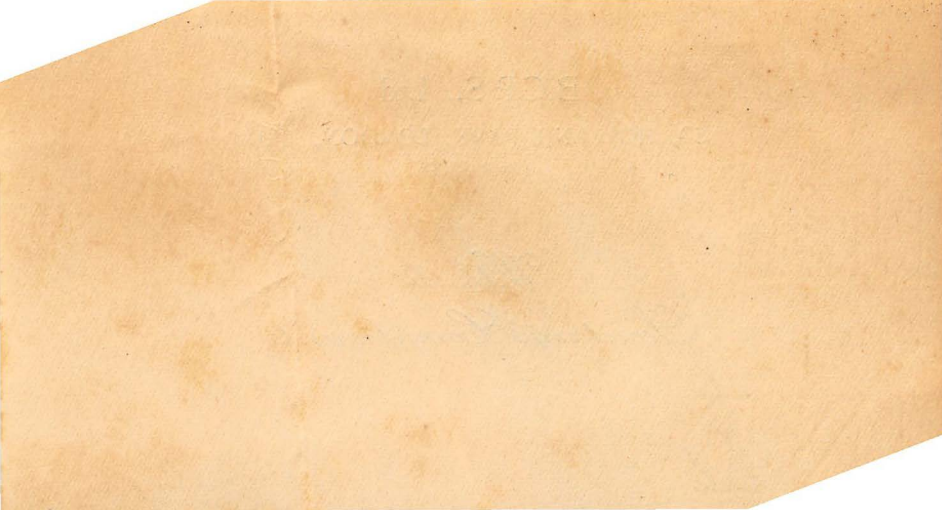




FIG. 1. DR. L. R. G. CRANDON, A.M., M.D., COMMANDER M.C., U.S.N.R.



"MARGERY."

Quarterly Transactions

OF THE

British College of Psychic Science,

Ltd.

Editor - - STANLEY DE BRATH, M.I.C.E.

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EDITORIAL NOTES.

FROM the very beginning of the scientific examination of these phenomena Professor Richet and others have said that the differentiation of mediumship into objective and subjective, or physical and mental, is purely a matter of convenience in description. Man is a spirit, and the only really subjective phenomena are those which proceed from his own spirit without extraneous assistance. These are not easy to determine. Among other phenomena, not only do the boundaries of each overlap, but the most purely physical, such as telekinesis, materialisation, and supernormal photography, always have a mental or subjective factor. Similarly, mental phenomena—automatic writing, trance-speaking, and others—necessarily have the physical concomitant by which they are produced. I agree most cordially with Mr. Bird (see page 94) that it is marvellous that researchers should speak of the physical phenomena with contempt. I have personally given complete and formal proofs of supernormal photography and find them disregarded.

This has been evident from the very first. In the celebrated case of Hydesville, in 1848, the raps declared that they proceeded from an injured spirit, a pedlar who had been murdered in the house by John C. Bell. They gave details, places, dates, and described the place in the cellar where the body had been interred. Excavation revealed quick-lime and a few bones, but nothing decisive. Many years after, however, a false wall, built a yard inside the true cellar wall, fell down, and in the space thus revealed the whole skeleton of a man and a tin pedlar's pack were found. Had the mediumship been purely subjective, this location must have been evident from the first; but the discarnate spirit might very well not have been aware

of the re-interment, which (by reason of the detached bones), must have occurred some considerable time after the first sepulture.

The whole of these manifestations seems to have been, and still to be, with the purpose of convincing men of the reality of survival.

In 1860, Mr. Charles Livermore, a New York banker, and a pronounced sceptic lost a dearly loved wife. A year later, he began a series of over 300 sésances with Kate Fox, to communicate, if possible, with the deceased lady. Every precaution was taken against fraud. The materialisations were very gradual. Only after the forty-third sésance was the materialisation strong enough to endure the light of a lantern. She could rarely express herself by the actual voice, and usually communicated in writing, but not through the medium. She wrote directly with her materialised hand in presence of Mr. Livermore, who furnished her with sheets of paper previously countersigned by himself. She often wrote in French with which she was familiar, a language of which the medium was entirely ignorant. Her writing was always a facsimile of her living handwriting. The whole case was published in the *Spiritual Magazine* of 1862-69, and copious extracts will be found in Epes Sargent's book, "Planchette, the Despair of Science," and in Robert Dale Owen's "The Debatable Land."

The third classical case is that of "Nepenthes." A group of eminent Norwegian experimenters among whom were University professors, men of letters, doctors, magistrates and clergymen, proposed to abstain from alcohol, tobacco, and all similar stimulants for six months as proof of their sincerity. They were about thirty in all, the sexes being equally represented. Several of them published their accounts, notably the Baroness Peyron (*Light*, 1907, p. 439), and a book "Harper i Luften." by a magistrate who was one of the group. Madame d'Espérance lectured on the sésances in London (*Light*, 1903, pp. 547, 559, and 571) "Nepenthes" manifested very early, and continued to show herself at all twelve sésances. She was a woman of great beauty; she manifested in the light at the same time as the medium, who was "awake and sat with others *outside* the dark cabinet." "Nepenthes" materialised in the midst of the circle, permitted herself to be photographed, wrote in the pocket-book of one of those present, and gave the mould of her hand in paraffin wax. The message was written in ancient Greek—"I am 'Nepenthes' thy friend; when thy soul is oppressed by too much pain, call on me, 'Nepenthes', and I will come at once to relieve thy trouble." No one present knew the language. It was translated next day into modern Greek and then into our own language.

Alfred Russel Wallace, O.M., than whom there is no man stands higher in the ranks of biological Science, had the single eye to truth which is content to sacrifice all previous theories on the altar of Fact, and was definitely convinced of these phenomena, from his own standpoint in biology, declared that the pangenetic theory of his friend, Charles Darwin, failed in this—that Adaptation and Selection cannot come into play without that Variability in organisms

which can only be produced by a psychic cause. He concludes his "World of Life" in these words:—

"In accordance with the views expounded in a former work, "Man's Place in the Universe," I have fully discussed the evidence in plant and animal life, indicating a prevision and definite preparation of the earth for Man—an old doctrine, supposed to be exploded, but which to all who accept the view that the universe is not a chance product, will, I hope no longer seem to be outside the realm of scientific enquiry.

"Still more important is the argument, set forth in some detail, showing the absolute necessity of a creative and directive power and mind as exemplified in the wonderful phenomena of growth, of organisation, and fundamentally of cell-structure and of life itself. . . .

"Herbert Spencer enforced the idea of 'variously conditioned modes of the universal immanent force' as the cause of all material and mental phenomena, and as the Unknown Reality which underlies both Spirit and Matter."

"I have expressed the same view in a more concrete and intelligible manner. This 'Unknown Reality' is necessarily infinite and eternal as well as all-knowing, but *not* necessarily what we may ignorantly mean by 'omnipotent' or 'benevolent' in our mis-interpretation of what we see around us. I have, I hope, cleared away one of these mis-interpretations in my chapter 'Is Nature Cruel?'"

A fourth case is the well-known one of "Katie King," examined by Sir William Crookes, for three years. She showed all the attributes which characterise the thinking entity; she maintained her spiritual existence, told the name she bore when living, and narrated the painful vicissitudes of her earthly life. She showed herself along with her medium and was photographed with that medium and Sir William; allowing Mrs. Marryat to touch her, kiss her, and feel the beating of her heart; finally waking up her medium and conversing with her, telling her that this was her last appearance. These are all the proofs that Science has the right to demand as proof of identity.

These and similar instances induced Dr. Geley to experiment directly. The International Metapsychic Institute, founded in Paris by the generosity of M. Jean Meyer and endowed by him after experiences which convinced him that his beloved wife was still living in the Unseen, gave him his opportunity. Geley's work is given in his "Clairvoyance and Materialisation," and its philosophical bearings in "From the Unconscious to the Conscious." His experiments were conducted with all the sceptical precautions which science could devise. At page 245 of the former work is given the experience of Count Potocki when his sister materialised in the laboratory.

Professor Richet, after long and exhaustive experiments of the same kind, stated in his book, "Traité de Metapsychique," (translated by me as "Thirty Years of Psychical Research"), his firm conviction of Cryptesthesia, Telekinesis, and Materialisation as three fundamental phenomena of the new science. "These" he says, "make

up the whole of Metapsychics. It seems to me that to admit this is to admit a great deal. To go further is to go beyond the present limits of science." In over thirty reviews of this book I have not seen a single notice of this crucial remark.

I have myself seen, not once, but in three consecutive sésances, the face of a brother seven years deceased. Under the mediumship to the late Cecil Husk, I have seen various phenomena of the same kind. Some of these are so unbelievable that only exhaustive experiment would convince me of their actuality. Since then, I have for forty years studied and experimented with the single idea of arriving at truth ; and have published three books on the subject, which appear in the catalogue of the Psychic Bookshop, Victoria Street, S.W.1.

Finally, after hundreds of experiments on the reality of these astonishing phenomena, we have the present experiments by "Margery" and Dr. Crandon. These claim to be directed by Walter Stinson, a deceased brother of Mrs. Crandon, who passed over aged about 16, and still shows the attitude appropriate to that age with a powerful admixture of faculties which transcend the limitations of a science which still ignores the fact that it is normally concerned with Matter and Energy alone, without taking account of the possibilities of the action of Mind.

The new and most striking of Walter's phenomena is not the mere production of ectoplasm, but its materialisation into a thumb with Walter's own special skin-marks. At the Paris Institute, in 1920, after inspections of the casts of hands, below normal size but with these skin-marks very complete, I expressed the hope that such skin-marks might afford, as in criminal procedure, definite proof of personality. This has now been given by seventy impressions of Walter's thumb. This seems to me to put the coping-stone on the edifice of human survival which has been so long and laboriously reared.

This conclusion of human survival has been reached from the mental side by numerous members of the S.P.R. That Society was founded in 1882, under the presidency of Henry Sidgwick, Professor of Moral Philosophy in the University of Cambridge, by Edmund Gurney, F. W. H. Myers, Andrew Lang, Sir William Barrett, Mrs. Sidgwick, F. Podmore, Lord Tennyson, Lord Rayleigh, Professor Adams, and a spiritualist group from which it speedily diverged on the ground of the non-employment of professional mediums. Its programme was the examination of (1) Telepathy ; (2) Hypnotism ; (3) Sensitives ; (4) Reports on apparitions, monitions, "haunted houses" and the like ; (5) spiritualist phenomena, and (6) historical data.

Extensive experiments were carried out on the first, and observations on the fourth class, resulting in the definite proof of influence from mind to mind ; but the method of the Society being chiefly by "research officers" investigating phenomena of the fourth class, the conclusions were largely dependent on the views of these critics, which were nearly always opposed to the very existence of physical phenomena. Spiritualist sésances fell under the ban of the Society,

and the decision not to employ professional mediums, *i.e.*, specially gifted persons, cut at the root of experimentation.

In Miss Walker's book, "The Bridge," the proofs of supernormal influence from the deceased would seem to have been reached, as far as is humanly possible without the assistance of the physical phenomena. That book, which is written with the minute accuracy and scrupulous care which distinguishes all the S.P.R. publications, makes it a masterpiece of close reasoning from carefully compiled data. It needs only the additional evidence from telekinesis, supernormal photography, materialisation and finger-prints to make it absolutely conclusive evidence of survival.

It is much to be regretted that Dr. McDougall should have made charges of fraud against the Crandons in his article on "The Margery Mediumship" in *Psyche*, of October, 1926, especially as he does not give any definite statement how the alleged fraud was perpetrated. In these charges, when he writes "Surely one is not over sceptical if one hesitates to accept this ectoplasm as necessitating a complete reversal of all the teachings of science," he is opposing not only the Crandons but also A. R. Wallace, Sir William Crookes, Dr. Gibier, Sir Oliver Lodge, Professor Dr. Schrenck-Notzing, Dr. Geley, Dr. Richet, Dr. Crawford, M. Lebedzinski, Professor Morselli, Bozzano, and many others who have given rigorously concordant descriptions. He states (p. 27) that "there was no supporting evidence of extrusion of ectoplasm from the ear." Will he consider that the photographs of this are of "nothing more than a piece of animal lung surgically manipulated?" We may well call upon him to carry out his declaration (p. 24) "If at any time Margery or any other medium shall convince me of the reality of any supernormal phenomenon, I will cheerfully make public announcement of the fact." After the exhaustive experiments in England, France, America, Germany, Italy and Poland with which every writer on this subject is reasonably supposed to be acquainted, it is rather late in the day for any psychologist, however distinguished, to question the reality of ectoplasm.

There is another question to which no critic except Dr. Geley has given attention. If the teleplasm were "surgically treated animal tissue" what became of this after the experiments? It is not easy in presence of a scientific circle of observers to secrete any considerable mass of such tissue. For decisive proof there should have been a close examination of all possible localities of concealment. This is mentioned on p. 106. I wish to speak with the utmost respect of Dr. McDougall. He says:—

"As regards the moral responsibility in the case in hand, I confess that it is great, that in face of it, I have literally sweated with doubt and anxiety and lain awake pondering it for long hours."

I have read his articles of June, 1925, and October, 1926, with the utmost care. They contain no more than reasons for doubt in a naturally sceptical mind. They contain no decisive evidence of

fraud. They do contain questionable details. But they omit the larger evidences of actuality.

Dr. McDougall apparently cannot see that his position is indefensible because all our sciences of Physics, Chemistry, and Mechanics are based on the elimination of Mind. The Universe consists of Matter, Energy, and Mind. The normal sciences consider the two former factors only. Metapsychics brings in the third factor. While therefore the normal sciences remain perfectly true under their own conditions, the introduction of a third primary factor must be expected to give supernatural results.

This is the fundamental question and its answer is independent of anyone's position or reputation. There are two relativities—the one which starts from the atom as a finished product and reasons therefrom; and the other which starts from the constituents of the atom and deduces conclusions incompatible with the Conservation of Energy as developed by the former. This does not imply any duality in Nature, but only in our own minds. It is not a question to be solved by charges of fraud, but by patient experiment on what actually does occur apart from all pre-judgement. Of all the innovators that the world has seen, there is no single case in which a number of men of good sense and probity have testified to a great natural phenomenon and have been proved wrong. *Experientia docet.*

* * * * *

I have to express my sincerest apologies to Mr. A. W. Trethewy for the attribution of his article on the Animistic Origin of Materialisations in the April issue to Herr von Reuter. It was due to a mistake on my part which I greatly regret. Will all readers kindly correct the mistake in their numbers. The article in question (p. 13) should have been signed "A. W. Trethewy."

* * * * *

A very serious situation has arisen in the Spiritualist movement. The religious and the materialist opponents, one or both, have initiated legal proceedings against the L.S.A., which, if successful, is doubtless intended to be the first shot in a regular campaign against all mediumship.

The best action we could take in this case would seem to be to insist on the claim to be *scientific*. Mediumship is a necessity. It has been vindicated abundantly in many scientific publications and by the S.P.R. The trance condition is a verified fact. When a medium goes into trance, he or she is no longer responsible for what may be said, whether it be technically "fortune-telling" or not. The Vagrancy Act never contemplated the reality of trance. It is directed against deliberate fraud. The prosecution can take no other ground. The police are bound to act on any sworn information; initiative in the present case does not probably rest with them.

The writers of the article with Dr. Crandon, are Mark W. Richardson, M.D., a well-known physician in Boston, who with his wife, Mrs. Josephine Richardson, has been associated with the mediumship since its inception. Their two sons, John and Mark, are often referred to by "Walter" as his assistants in some of the experiments. Dr. Richardson is the inventor of the "Voice Cut-Out Machine," which prevents the use of the vocal organs of the medium while "Walter" speaks.

Mr. E. E. Dudley, has also been closely associated with the mediumship for some years, and has written most lucid and valuable articles regarding the mediumship for "The Banner of Life," a Boston Journal, and for "Psychic Research," the American S.P.R. Journal.

Both Dr. Richardson and Mr. Dudley remain the warmest friends and the keenest critics of every aspect of the work, and many improvements in mechanical control are the result of their continuous attention.

Dr. Crandon is the "Villain of the piece," according to the critics; to his friends he is the brave and loyal husband of the medium, whose faith in her work and whose unwavering courage has made everything possible.

THE MARGERY MEDIUMSHIP.¹

MARK W. RICHARDSON, M.D.

E. E. DUDLEY.

L. R. G. CRANDON, M.D.

"Tout ce que je raconte, je l'ai vu, et si j'ai pu me tromper en le voyant, bien certainement je ne vous trompe pas en vous le disant."

The Margery Mediumship first made itself manifest in 1923, and has been subject from the first to scientific observation. In the beginning we were stimulated by Crawford's books, largely because his studies seemed so objective, concrete and logically progressive. Our group included two physicians and their wives, a mechanic engineer, a lawyer, and a surgeon. At the beginning it was inexperienced, sceptical, and if it had any prejudice, it was against the spiritistic interpretation of the events.

The group believes and asserts that from first to last its attitude has been dispassionate and unemotional. We had all had more or less laboratory training which is, from its very nature, materialistic. The physician is so busy through his life with affairs of the sick body that it is only the rare and unusually wise one who sees in all life, in all sickness, and in all death, manifestations of the spirit. The Group, therefore, from the first, kept notes of everything that happened. The notes for the most part were compiled immediately after the sitting, but especially important sittings were recorded on the dictaphone, or by dictation to a stenographer writing by red light in the séance room, behind the cabinet. So far as could be remembered and noted, everything that happened was recorded. There have

¹ Copyright to all Margery illustrations is held by Dr. Crandon. Many of them have been published in Proc. Am. S.P.R. 1926-27, and credit is hereby acknowledged.

been numerous manifestations which meant nothing at the time they happened, but later, fitted into a ring of facts to make a striking phenomenal unit.

The appearance of the voice of Walter, independent from the normal physiology and anatomy of the psychic, gave a facility of experimentation unprecedented in the history of metapsychics. Instead of having to read automatic or trance-writing, or follow the pointer of a ouija board, or spell out questions and answers by raps or tilts, there was the voice of Walter, an apparent member of the circle, which gave directions, discussed plans and in every way directed and aided the research. It appears too, as if the alleged identity of Walter, brother (deceased) of Margery, made the control of the medium and the quality of the results much better than comes in mediumships without family relationship.

The Mediumship may be divided into :—

- 1.—The period of discovery, May 30th, 1923, and up to the time of the appearance of the independent voice, about four months.
- 2.—The period of observation by the Scientific American Committee.
- 3.—Eight sittings at Harvard College observed by some junior instructors there.
- 4.—The study of the case by Mr. E. J. Dingwall, representing the S.P.R. (January, 1925).
- 5.—A few sittings with Drs. H. C. McComas (Princeton), R. W. Wood, and Dwight Dunlap (Johns Hopkins University).
- 6.—Other critics, great and small.
- 7.—Prolonged study of the case by Mr. J. Malcolm Bird, Research Officer of the American S.P.R., and,
- 8.—The continual publication by members of the Group of accurate constructive reports of the fast developing mediumship.

Starting with table-tilting and levitation, first and last the mediumship has exhibited nearly all kinds of phenomena reported in metapsychic history. The physical manifestations have been so mixed with the keen, subjective personality of Walter, that we are quite in agreement that the division of mediumships into physical and mental or objective and subjective, is unscientific, that true mediumship is always physical fundamentally. For years we wondered how the physical manifestations which throughout the world are spoken of by researchers with some contempt, as being of the lower grade than those of the message-bearing mediums, were going to prove their worth. Suddenly, as will be described later, came the prints in dental wax of a constant thumb, not that of any sitter. Subsequent studies seemed to show that that print belongs to Walter Stinson (deceased) and to no one else. Since then, (January to May, 1928) we have been able to record an entirely new development in this mediumship along lines of cross correspondence. These experiments seem (1) to exclude telepathy (between incarnates); (2) if hypnotic, to place Walter, and Walter alone as the agent; (3) to show

that Walter can originate a fact to be transmitted and do it in the absence of a medium, and (4) that writing in Chinese and the translation of it may be transmitted both to and from Margery.

December 8th, 1927, on invitation, Dr. Crandon, Fig. 1, presented a paper at the British College of Psychic Science, (59, Holland Park, London. See page 122), December 9th, 1927, he gave a similar address at the Society for Psychical Research ¹ (London). This was published by the Society, in part, in the Journal, S.P.R., February, 1928, p. 186.

1.—*At the Beginning*, in 1923, there were about three sittings a week, with table-tilting, and levitations. After two months' trance and trance-voice first appeared, and two months later the apparently independent voice appeared. The true independence of the Walter voice was ably demonstrated later by Dr. Mark W. Richardson's "voice-cut-out" machine. (For complete description, see a paper by Dr. Richardson, in the December, 1925, Journal American S.P.R., page 673, and a discussion of the operation and its value, by Mr. J. Malcolm Bird, in the same number, page 680). A summary description may be seen in this number of PSYCHIC SCIENCE, page 129, with illustration.

2.—*The Scientific American Committee*, 1924.²

In 1924, came a period of observation and investigation by a committee selected by the Scientific American, a popular monthly. This was largely a period of comedy. One member, one of the most experienced students of physical phenomena in the world, declared the phenomena to be of first quality and supernormal. The Secretary of the Committee reached the same conclusion. One member said at the end of every sitting, "There are plenty of psychic phenomena here," but he wouldn't write it. Perhaps he was wisely discreet. The third member was deaf. At a sitting in the dark, therefore, with eyes and ears missing, as it were, he might as well have been absent! A fourth member, whose knowledge of wriggling out of straight-jackets and handcuffs was as great as his ignorance of psychics, came with his mind made up before he started. The last member saw apparatus used, of his own making, under his own conditions, over forty times, but decided it could not be true because he would not believe it. These inexplicable occurrences did not fit into his already formed philosophy, and the intellectual hole he found himself in was a bit uncomfortable. The signed notes of the Scientific American Committee are entirely accurate and contain no implication of normal production of phenomena.

3.—*The Committee of Harvard Instructors*, 1925.³—The next

¹ In giving permission to the S.P.R. to publish his address, Dr. Crandon reserved all author's rights for republication.

² See "The Case For and Against Psychical Belief." A symposium published by Clark University, Worcester, U.S.A., pp. 78, *et seq.*

³ See "The Case For and Against Psychical Belief." A symposium published by Clark University, Worcester, U.S.A., pp. 78, *et seq.*

flurry in the merry battle was in June, 1925, when a group of four junior instructors at Harvard College, with an occasional professor as a guest, asked leave to observe things at Harvard *under their own conditions*. This was readily granted, under our usual conditions, which are two in number; first, that the notes shall be made on the dictaphone while the events are occurring, and that these notes shall be signed by all present, and given to the medium before another sitting; and second, *that any fraud or implication of fraud shall be entered in the dictaphonic notes, or shall be deemed non-existent*. (My italics.—ED.) Under these conditions there were eight wonderful sittings, the notes of which have recently been published¹; without addition, omission, or any change whatsoever. These notes are so precise and so accurate and so perfectly record everything that happened, that the mediumship is glad to stand or fall on the Harvard notes. This series of eight sittings, in which there was no flaw, and no way to escape the psychic origin of the phenomena, was entirely unofficial as far as Harvard went, but, nevertheless, was in a fair way to commit the name of Harvard to the endorsement of the medium. This would be a very serious matter for any educational institution in any American community at this moment. Charges of trickery were hurled into the newspapers by the Harvard group without a single reference to their own notes. They must have known it was not trickery, but that was their only way out. There can be no blame attached to these men for seeking to protect the name of Harvard from endorsing in any way the phenomena of the séance room. The only possible reproach to them is that they should have begun an investigation like this without visualising the possibility that they might have to endorse the phenomena. The friends of Margery can only laugh and forgive them. The dictaphone records and its memory never fail! The publication of the complete Harvard notes by Drs. Richardson, Crandon, and others, under the title "Margery, Harvard, Veritas" has completely closed the mouths and dried the pens of these critics.

4.—*Mr. E. J. Dingwall's Visit to Boston.*²—In June, 1926, Mr. Eric J. Dingwall, Research Officer of the (British) Society for Psychical Research, made a report on the Margery Mediumship. It was based on his experiments in January and February, 1925. Mr. Dingwall's comment on his own paper is: "Those who have read it have all come to different opinions as to the real view of the author," as if this were something of which an author should boast! The Hon. Everard Feilding says of it, "Circumstances led him (Mr. Dingwall) to box the compass of most opinions and to end with none." Mr. Dingwall declares explicitly, however, "I have never on any occasion detected anything that could be called fraud or deceit." At the time of his sittings, he wrote a private letter to Baron von Schrenck-

¹ "Margery, Harvard, Veritas," 1926. To be obtained on application.

² See "The Case For and Against Psychical Belief." A symposium by Clark University, Worcester, U.S.A., pp. 79, 80, 81.

Notzing, which was later published.¹ In this he said, "It is the most beautiful case of teleplasmic telekinesis with which I am acquainted. We can freely touch the teleplasm. The materialised hands are joined by cords to the medium's body; they seize objects and move them. The teleplasmic masses are visible and tangible upon the table in excellent red light. I held the medium's hands; I saw (teleplasmic) fingers and felt them in good light. The "control" is irreproachable."

Suddenly Mr. Dingwall's enthusiasm received a damper. January 18th, 1925, Dr. William McDougall wrote a letter to Mr. Dingwall marked "Strictly confidential," but later published by him.² In this letter he wrote: "My testimony to it (the mediumship) would, I venture to think, carry considerable weight, even in the scientific world; whereas a favourable report by you, if not supported or confirmed by me, might fail to do so. It is highly probable, or even inevitable that, when you report the ectoplasmic phenomena to be genuine, you will be accused by the scientists of being an accomplice, of being in collusion with "Margery." Your best defence against this would be my concordant testimony and support. Further, I shall, no doubt, be expected to render some report to the English S.P.R., and it will be very unsatisfactory from every point of view, if your report and mine in the same series of sittings are in serious disagreement . . . you express yourself frankly as satisfied of the reality of the ectoplasm. That is good as far as it goes; but it seems to me, you are bound to try to carry me along with you."

This quotation shows the "scientific" attitude of Dr. McDougall. The question raised is not "*What is true?*" but "*What is expedient to report?*"

The Professor apparently feels it his duty to destroy the mediumship and is unhappy because his dictum has not already done so. He kills it but it will not die. Thus in *Psyche*, October, 1926, he writes: "It might have been hoped that the adverse verdict of the "Scientific American" Committee, followed as it was by Mr. Hoagland's article in the *Atlantic Monthly* for November, 1925 (the Harvard group report) would have been satisfied all but a few resolute believers that the claims made on behalf of this medium have no solid foundation. But it would seem clear that no such result has been obtained. . . . Her many partisans, some of whom are persons of excellent standing, continue to make public large claims on her behalf, claims which, if they were well founded, should establish her as perhaps the most remarkable medium of all time."

5.—Dr. H. C. McComas' Group, 1926.—Dr. H. C. McComas, R. W. Wood and D. Dunlap were commissioned, with pay, by the American S.P.R. to make a new and independent study of the mediumship. They had three sittings, and then the investigation stopped

¹ Revue Métapsychique, February, 1925.

² Journal Am. S.P.R., June, 1925, p. 301.

because of the behaviour of one of them. A letter by one of them concerning another makes this explicit. (See "Proceedings of the American S.P.R.", 1926-27.) Good came of the episode, however, because Dr. McComas stuck valiantly to the job. September 18th, 1926, an experiment was carried out wherein a control of the medium was established so rigorous in detail that no loop-hole for fraud seemed to remain. (For details see Jour. Am. S.P.R., July, 1926, pp. 400, 401, and November, 1926, pp. 674 to 682.) This test was carried out by Dr. McComas and Dr. H. A. Overstreet, Professor of Philosophy, College of the City of New York. The psychic was lashed, hands, feet and head, in a nearly-all-glass cabinet. (Dr. Richardson's device, see page 100 this number of PSYCHIC SCIENCE). The lashings were overlapped with surgeon's tape, the psychic wore one garment and that was outlined, and her head also, by luminous pins. Nevertheless, under these conditions, levitations, movement of objects in red light, cognition of objects in the dark, the voice-cut-out machine, all were demonstrated. Part of the time the professors were alone with the psychic in the room. The notes were signed by eight observers. The mechanical control at the end was as at the beginning.

September 19th, 1926, McComas and Overstreet endeavoured by personal interview, to get Houdini to come to Lime Street and submit himself to this glass cabinet control. He declined to do so, saying that he could do nothing under such control without an accomplice. This was all the admission the professors wanted, since they had excluded the accomplice hypothesis by their being together with no one else but the psychic in the room. This control has never been assailed.

6.—*Other critics, great and small.*

Of the many hundreds of critical observers of the mediumship, about fifteen have raised their voices or pens against it.

If the critics were all trained researchers or scientists, or if they were independent of each other, a group of them, however small relatively, would be important, if not formidable. But a study of the facts and chronology of events shows an apparent unity in the opposition.

The adverse critics of the mediumship have been, in effect, one group, few in number, working together.

Dr. William McDougall's purely intellectual attitude toward psychical research is admirable. He sees that it must be considered seriously by the universities, that it has in it all the signs of a powerful new science, of transcendent importance to the human race. He pleads for it finely in the April, 1926, *Forum*, and again in a paper sent to the symposium at Clark University, published by them in March, 1927, under the curious title, *The Case For and Against Psychical Belief*. From these papers it appears that the author sees the potential future of the subject, and believes that it should be taken seriously as a study. In other words, he believes in the general case. When it comes to the special case of mediumship, all his courage disappears. This state of mind is not merely caution. Caution and conservatism

are fundamental requisites for science. Driesch expresses it thus : " Facts are always the first thing in science." But Dr. McDougall, faced with many repetitions of a psychic experiment on apparatus of his own making, and unable to give a normal explanation of it, said, " If I were to declare that to be supernormal, I should have to overthrow the philosophy of a life-time." What a contrast ! What an inversion of logic ! His pretensions as a scientist disappear. The philosophy of a century may have to fall before one single adequately observed fact.

Dr. McDougall shortly appeared in a public daily newspaper¹ in opposition, and thereby set a new example in science. His method of newspaper attack without reference to notes, was followed by the Harvard Group first, and later by a young man from West Virginia, who was able to settle the whole mediumship by one sitting.² His paper contained about one-third personalities, and brought public reply and condemnation from Sir Arthur Conan Doyle³ at once. The West Virginian's paper pleased his masters, however, two Christian ministers, who had founded a new Boston Research Society. They were encouraged to start a campaign of slander unbelievably vile. For part of their slander an apology was forced ; they expressed no regret for the slander, but only the regret of the burglar—with the jemmy—regret that they had been caught.

We want to see a high-minded purpose in all the critics of the mediumship. We hope they seek to enlist the aid of the community in the fight against superstition. The Margery group holds no brief for survival after death. They remain at the stage of careful observation of the phenomena, which under the conditions of their production, appear to be supernormal and significant. If these phenomena do not fit into the present philosophy of the physicist, the physiologist or the psychologist, so much the worse for the philosophy. Let us follow the facts wherever they lead.

The Margery-Walter personality (to speak of them as a team, for the moment), is truly scientific in its patience, persistency and willingness to accept all reasonable conditions for tests. But we must take our observers as they are constituted and we " must⁴ reconcile ourselves to the existence of a large class of people to whom life-time philosophies are so dear that no matter whom we might put in control—the President, the King, the Pope himself, the objector's own wife or mother even—it will seem more probable that this person is mistaken or even lying, than that ordinary experience can be transcended as it is in the séance room. What better evidence of error or prevarication could one ask than willingness to testify to something that

¹ Boston Transcript, Feb. 18, 1925.

² Boston Herald, Feb. 7, 1927, first, and later Jour. Abnormal Psych., March, 1927.

³ Boston Herald, March 5, 1927.

⁴ J. Malcolm Bird, Jour. Am. S.P.R., July, 1926, p. 397.

'in the nature of things' could not have occurred? I condemn such a critic only when he is not candid enough to see and admit his bias; or when he expresses a *priori* satisfaction with my control, only to turn the other face and charge me with fraud when something happens which he had taken for granted would not happen. That is neither wise nor fair, and it should be avoided. But with the conscientious objector who honestly confesses that he regards new human testimony as more fallible than generalizations from old testimony I have all patience, even though I regard him as fundamentally wrong; and I regard it as part of the problem of metapsychics to devise procedures that will drive him from his refuge.

"We have, moreover, two concrete instances in Margery's history which teach us that this impervious sceptic, when *not* intellectually honest, will go so far in his determination to combat the phenomena, as to allege carelessness or even dishonesty against himself. Such a 'sceptic' can neither be cured nor converted, and we need seek to do neither. But we must protect the medium against him, and this we cannot do while clinging to personal control. The investigator, too, must to-day get away from this control, for his own protection; for Houdini and Code have taught us that the claim of fraud based on personal control is no more final than the claim of validity so based. Fig. 2. Honest exercise of personal control probably gives, as Geley felt, a greater personal conviction than any substitute; but personal conviction must be sacrificed on behalf of general scientific practice.

"Now none of us likes to be shut up, or tied up; and a substitute for personal control must be mechanical and must bring with it some degree of confinement. Margery is no freer from claustrophobic shrinkings than anybody else—perhaps not quite so free as the average person. She always insisted that she would go to any lengths to improve the validity of personal control, but that she would never submit to being tied up in any way. But Houdini and Code made clear the danger of permitting any person in the séance room to enjoy a unique experience of his own, about which he could lie or err with no possibility of correction; and personal control consists fundamentally in a summation of such experiences. With trance ensuing as infallibly and as promptly as it does to-day in Margery's dark séances, a means is present whereby mechanical control may be tolerated to a degree which would not have been possible four years ago.

"It was after much such philosophising as this, that, late in 1925, Dr. Richardson put his ingenuity to work and developed a scheme for mechanical control. This involved first of all the construction of a new cabinet. Fig. 3., A, B, C. The dimensions are six feet deep, three feet wide, seven feet high. There is a solid wooden floor, independent of the séance-room floor, hinged at the back to permit raising it in its entirety for inspection of the space beneath it, but otherwise integral with the cabinet. The roof is solidly built of wood and solidly screwed to the corner posts. Two sides and the back are of solid plate glass, save for the corner posts, and for a panelling of

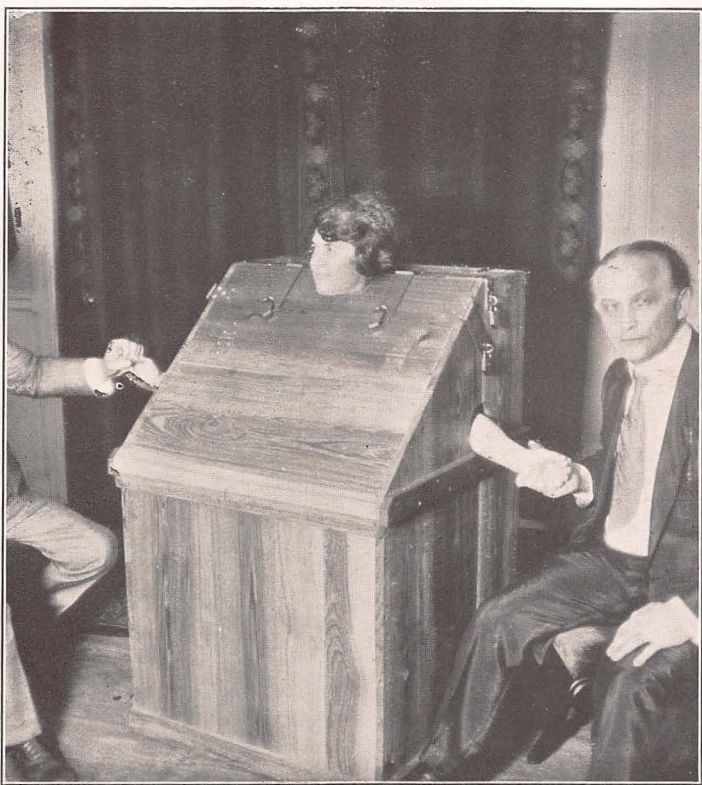
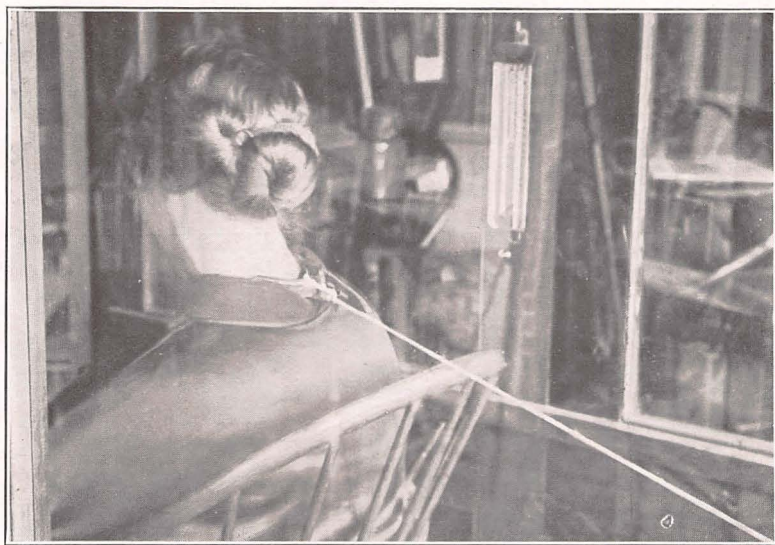


FIG. 2. MARGERY IN BOX DEVISED BY HOUDINI.

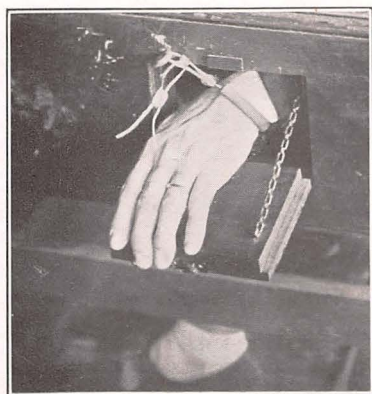
Arms controlled by Dr. Prince and Houdini.

First Sitting. Walter caught Houdini putting rubber-eraser under flapper of bell-box to prevent its ringing.

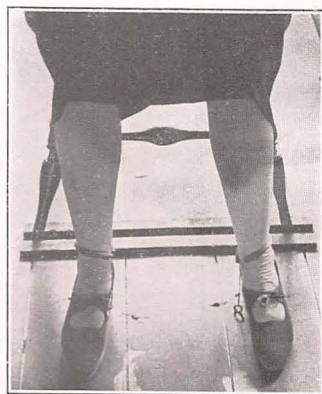
Second Sitting. Walter discovered a folding rule "planted" in the control-box with the evident purpose of discrediting the medium.



A. HEAD CONTROL.



B. HAND CONTROL.



C. FOOT-CONTROL.

FIG. 3. These photographs show the detail of Head, Hand and Foot control in Dr. Richardson's glass cabinet. The leather collar is padlocked round the neck and fastened to back of cabinet by a stout cord to an eyebolt. The feet are fastened by picture-wire to eyebolts in the floor. The hands are fastened by picture-wire and lead-sealed.

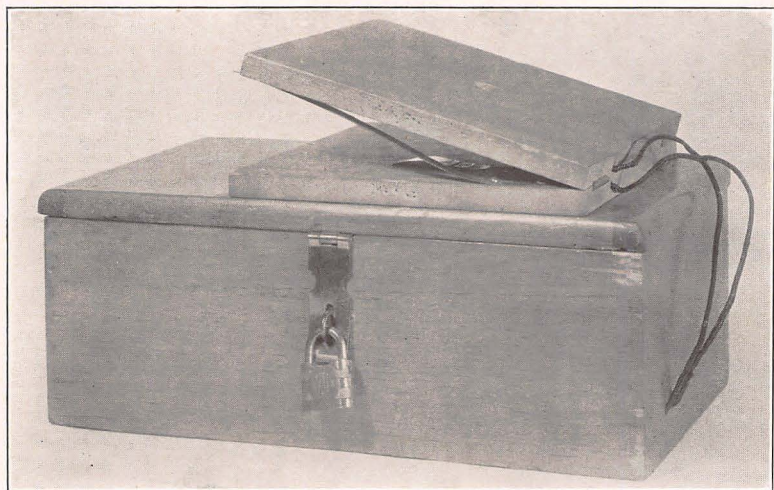


FIG. 4. FRAUD-PROOF BELL-BOX.

Made by the *Scientific American* committee. Pressure on top brings two copper contacts together. Padlocked box contains battery and bell. It has been rung experimentally many hundred times while being carried about the room in red light and white flashlight.

wood, some six inches wide, dividing them into upper and lower panes. The fourth side, in front, matches the other three in general construction, but is hinged to serve as a door; it has latch, lock and knob, just like any door.

"At corresponding points in the wooden panel at the two sides are three pairs of rectangular ports, four inches by four and one-half. Each of these is provided with a cover, hinged at bottom and closing at top with a snap-lock, and with eye-bolts (N.B. *not screw eyes*) at adjacent points at the top of the cover and in the wooden frame immediately above, so that when the ports are closed they may be wired or sealed. Each port cover is equipped with a chain which prevents its falling open past a horizontal position. The reader who is a bit ahead of the story will visualise the psychic's hands emerging from two of these ports. Fig. 3. At the point where the psychic's chair is regularly placed, cleats like those pictured are available to insure that it stays where it is put. Likewise, at this point a pair of eye-bolts will be found in the floor, about where her feet would rest. In the wooden panel at the back of the cabinet is another single eye-bolt.

"The primary purpose of this cabinet is to provide a means of lashing the psychic for control of all extremities in such fashion that no rational claim can be advanced in behalf of the possibility of her escape."

NOTES OF FIVE MATERIALISATION SITTINGS.

Sitting at 10, Lime Street, April 25th, 1925, 9.02 p.m.

Present to left, Mr. Alfred W. Martin (one of the Leaders of the Society for Ethical Culture of New York), Mr. J. Fred. Adler, Mrs. Lillian Fessenden, Dr. C., and Psychic.

The Psychic had no supper, and was entirely disrobed except for a bath robe and stockings. She was searched by Mrs. Fessenden before the sitting.

Walter came through in about two minutes, and immediately asked to have the Scientific American bell box (Fig. 4) put on the table and then immediately ordered it off again. A rustling sound was heard in Psychic's lap. Walter then asked for the luminous plaque to be put on the table, and almost immediately showed the shadow of his complete right hand and wrist over the plaque. It was then discovered that the Psychic had become entranced.

Mr. Martin was instructed to feel the hand which now rested on the luminous plaque, in the dark. He did so, describing it as cold (about 40 degrees F.), and soft like a baby's hand.

Phenomena in the red light.—Something was heard in the dark to flop on the table like a fish tail, and then under instructions, red light was turned on dim. All sitters saw a rather poorly formed right hand

and forearm, pinkish white in tint, covered with an obviously human-appearing skin. No finger nails could be identified. The forearm appeared shrunken like that of a famine victim. The total hand and forearm was fifteen inches long, and at the edge of the table, it was connected with a cord which extended down into the opening in the front of the Psychic's robe towards the abdomen. Then under instructions, each sitter felt the hand, squeezing it as much as he wanted to. Walter particularly told us to feel in the little finger and the middle finger of the bone. Dr. Crandon described it as being obviously a phalanx, with shaft and a large knob at each end. Each finger contained two of these, but not three. The end of the fingers were soft, there was no bone in the hand itself, and apparently none in the forearm. In fact, the whole materialisation seemed to be that of a hand containing some, but not all the bones. The skin was soft and had the usual wrinkles, no veins appeared. Then on request the bell box was again put on the table in a position the other side of the end from Psychic. Light put out. Ten seconds later, we heard a flop again, and when the light went on, the hand was on the top of the box flapper, bent at the wrist, and the forearm hung down Psychic's side of the box and the table; the box having been moved by Walter so that its edge was on Psychic's edge of the table. In the red light then the hand rung the bell box. Walter then said he would ring the bell the requested number of times. Then with light on, Walter rang the bell box the number of times requested by Mr. Martin, with the hand visible and then after a brief period of dark he again, in the red light, rang it the number of times requested by Mrs. F. The box rang only when requested. Walter asked Dr. Crandon to make the spring stronger. Dr. Crandon replied that it was not necessary for evidential purposes. "Very well," said Walter, "I'll do it" and so he did, for the next time we saw the bell ring the excursion of the flapper was greater than before.

After five seconds of darkness, we observed again in the red light that Walter's hand had seized the Dingwall basket, and then in the next red light we all saw his hand move the basket and then tip it over. In the next red light, we found that Walter's visible hand had put the luminous doughnut on his finger, and then in the red light he waved it to and fro.

Following Martin's request, Walter's hand was thrown on top of Martin's hand. Later it was thrown over to cover Martin's hand combined with Psychic's, near the west wing of the cabinet, not over the table. This was then shown to us in bright red light.

Then, following instructions, Mr. Martin held the luminous doughnut between his left thumb and forefinger. In bright red light, Walter's hand took the doughnut between its thumb and forefinger, and waved it twice in the air. After this Walter remarked, "Wait until I sit for them in London. They will have the thrill of their lives. McDougall and Worcester saw all this, they knew it was real, yet they dared not say so. They'll pay, though; it is a sorry decision."

Psychic then came out of trance and Walter sang and whistled and answered questions by Mrs. Fessenden, and told us about four-dimensional ethics, saying that there are only two sins over there: suicide and hurting the other fellow.

Sitting closed at 10 p.m.

SÉANCE OF JULY 24TH, 1925; 10, LIME STREET.

Dictaphonic record, by Bird with aid of other sitters, transcribed verbatim, with parenthetic elaboration by Bird.¹

Circle formed at 9.6. Order, clockwise: Psychic, Richardson, Hill Bird, Crandon, Psychic again. Two cameras as last night; Gerke in charge and free in room. On sofa: Dunipace and Mrs. Bird. (Bird in charge of dictaphone from seat in circle, as last night.) Owing to photographic programme, all luminous controls of Psychic omitted for this evening. (Psychic in bathrobe and slippers only, as usual; changed under Mrs. Bird's supervision). Hole bell-box initially on table; no illumination apparatus present save one luminous doughnut.

9.7. Walter voice heard immediately upon extinction of light. Walter instructs that red light be turned on and sitters from sofa inserted in circle. While this was going on, Walter's whistle heard in full red light. (Record at this point carries faint impression of Walter whistle, audible through Bird's dictation.)

9.11. Lights out on revised circle. Walter whistled at once. (And this whistle audible on record through Bird's voice.)

9.13. Walter voice and whistle brilliant as last night (here whistle audible through dictation) in all respects (whistle again audible on record). Walter whistle heard from very high in cabinet as well as from points apparently out over table, etc.

9.15. Continuous conversation and whistling by Walter. (Numerous snatches of the whistling appear on record here; see latter part of next paragraph.)

9.22. Megaphone, which according to Crandon has been in air for some time, now reported by him to have returned to floor. Red light at Walter's instruction to remove bell-box from table. During interval preceding this dictation, Bird has been making efforts to record Walter whistle (holding mouthpiece open and directed to cabinet at moments of clear loud whistling). Megaphone heard in motion. (Brilliant series of whistles recorded here.) Walter sufficiently interested in attempt to record his whistle (brought to his attention by preceding dictation) to give numerous very loud blasts apparently far from cabinet and close to dictaphone. Hoped that

¹ Mr. Bird uses the term "ectoplasm" in preference to Dr. Crandon's "teleplasm." I have kept his terminology; the meaning is the same.

S.De.B. Editor "Psychic Science."

some at least of these will be recorded in interval preceding this dictation. (Following dictation, further whistling audible on record.)

9.25. Crandon reports semi-trance. Half a minute later, deep trance. Since trance period began, Walter whispering and whistling lessened; (but he greets this dictation with a fresh outburst, audible on record through Bird's dictation). Deep snores from entranced Psychic.

9.26. With trance of less than one full minute's standing, in two-second period of red light, entire side of Psychic's face seen by all sitters to be covered with network of white substance. Head inclined to left, right side affected. Richardson and Crandon state that hand control of Psychic has been continuous since lights went out at start of séance. Description as "network" should be amplified. Mass lay not in fine lines, but rather in heavy bands perhaps half an inch wide; with large empty meshes between, some of these as much as an inch across. Richardson suggests simile; hanks of cotton yarn as seen in factory.

9.27. Further period of two seconds red light. Entire top of Psychic's head and much of face seen covered solidly with white mass. Long low groans from entranced Psychic. Walter states that this white teleplasm, different in colour from that produced for Dingwall, is what apparitions are made of. Psychic continues groaning in trance. Dim red light for two seconds leads to disagreement among sitters as to teleplasmic details; Walter orders bright red light for two seconds. Psychic's entire head and face seen now covered by white mass. (Fig. 5.). Similes applied by Crandon and Richardson in description of appearance both suggest idea of a textile fabric. Everybody agreed that while this is just a simile as far as it goes, appearance is not that of any cloth. Vocal effect in trance suggests obstruction in breathing by teleplasmic mass.

9.30. In spite of difficulty in breathing, Walter voice seems unimpaired. Walter states that white material issues from ears. In further period of two seconds red light, general position of mass seems lower and it seems more consolidated. Possible that veil is as high as before, merely extending lower. Richardson reports violent effort of Psychic's left hand to reach face, without success.

(It should be noted that while Walter always called for "two seconds" of red light, the interval as given was seldom, if ever, so short as this. Crandon's interest and his knowledge of other sitters' interest leads him to stretch these intervals; once Bird counted five seconds during an interval of "two seconds' red light." This remark also calls attention to failure heretofore to state that Crandon handles light switch at all times.)

9.34. Walter calls for preparation for photo. Then says "shoot any time." Slight delay as Gerke prepares second camera for action. Psychic groaning. Crandon reports vigorous shaking by her head.

9.35. Just as Gerke was about to shoot, red light given for second or two. All sitters clearly see teleplasmic mass in Psychic's face and

head, with exception of Richardson, who was looking elsewhere, and Mrs. Bird, with eyes closed awaiting flash. After flash, teleplasmic mass gave luminous effect faint, but none the less visible to all sitters.

(It is necessary here to point out that, if the teleplasmic mass is of genuine character, it represents a substance quite new and unknown to the sitters. When we feel it, we get a sensation presumably not corresponding exactly to anything in our past experience. We can attempt to describe this sensation only in terms of past experience with specific substances. We employ the utmost freedom of simile in this sense, without any intent to reflect upon the validity of the ectoplasm.)

9.38. Crandon reports that Psychic carries his hand to her chest to feel the cold mass thereon. Walter expresses willingness for Bird to do the same. Considerable difficulty overcoming Psychic's trance reluctance to permit this, but it is finally effected. Mass soft to Bird, slightly cool, distinctly of a plastic surface, not of textile-fabric nature. A sitter supplies word "rubbery" which comes fairly close to Bird's impressions.

9.40. Bird in control of Psychic's hand as Crandon goes for cloth with which to cover luminous table. (Brings white sheet for the purpose.)

9.42. Gerke reloading flashlight with aid of red torch. Psychic's head apparently forward on table. Crandon reports that he feels teleplasmic cord running along her right thigh. Much moaning and groaning by Psychic. Because of its similarity in colour to the teleplasm, Crandon suggests that sheet be removed from table before photo is made. Sheet at once moves off table toward Crandon.

Richardson positive that hand controlled by him had nothing to do with this. Crandon thought hand controlled by him was pushed by sheet, rather than *vice versa* (but he put this forward only as impression).

9.45. Groaning, moaning, blowing, restlessness, vocal complaint. Reloading flash and changing plates in cameras.

9.46. Flashlight sprung. (Some sitters taken by surprise and blinded; all others report.) Marked visibility after flash of ectoplasmic material. Pronounced cobwebby, stalactitic effect; no particles detached from mass (but word "dripping" describes the general appearance). Another simile strongly approved is that of pulled chewing gum or candy. Hill reports contact by back of his hand with rough, cool, stringy mass. Bird changing record.

9.51. (When Psychic's head went up after flashlight, there remained on table a dark silhouetted mass. At first taken merely for dark zone in table, this turned out to be teleplasmic mass in silhouette. It was this that Hill felt.) Mrs. Bird felt teleplasmic mass on table. She describes it in terms of rough, cold dough. Dunipace had same experience; agrees partly with Mrs. Bird's description, but suggests feeling also that of rubber. All having the experience agree temperature cool but not cold. Walter reports teleplasmic mass gone from table; requests sitters relax and pay him no attention. Mrs. Bird says

temperature almost exactly that of dough made from cold water. Walter endorses this.

9.55. Walter and Psychic both fairly quiet, but trance still a complaining one. Considerable restlessness now by Psychic, her feet both momentarily on Hill's knees. In response to Crandon's query, Walter states that his gang, previously counted as seven, all helped him; he couldn't give teleplasmic performance alone. Psychic's foot beating on floor.

10.0. Violent convulsion of cabinet. According to reports by Richardson and Crandon, certainly not done with either of Psychic's arms. Cabinet continues to be apparently hauled around violently. (Bird cites previous experience in disappointing degree of net motion observed after appalling racket from cabinet.) Psychic's hands controlled and quiet. Continued violent perturbation of cabinet.

10.1. Another spasm. Loud whistle, reported by Crandon as through megaphone. Megaphone next moment thrown upon table, then falls to floor between Mrs. Bird and Hill; no interruption in hand control since last red light interval, Crandon and Richardson report.

10.3. Psychic out of trance. Walter requests that sitters leave quickly without "hanging around."

10.5. Bright red light for five seconds, then off again, at Walter's request. Walter states that when we see a genuine materialization, substance seen to-night is used, becoming luminous. He gives light and heat leading place among his difficulties. In dismissing us, he suggests that Mrs. Bird make examination of Psychic.

Mrs. Bird did this. She left room with Psychic, she reports; Examined Psychic nude, with particular attention to hair and ears. Bath robe handed by Psychic to Mrs. Bird as she removed it, and this too examined with care. Bird examined cabinet with care as soon as Psychic vacated it. All findings negative. (Cf. Edit. Notes, p. 91.)

Plates developed by Gerke and examined by sitters before leaving premises. Both corresponded closely with what was seen in red light preceding or during flash.

(Signed) J. MALCOLM BIRD.

SÉANCE OF JULY 25TH, 1925; 10, LIME STREET.

Dictaphonic record by Bird, with aid of other sitters; transcribed verbatim, with parenthetic elaboration by Bird.

Circle formed at 9.7. Order, clockwise: Psychic, Richardson, Mrs. Bird, Hill, Dunipace, Bird, Crandon, Psychic again. Cameras in place as previously, and Gerke in attendance. Illuminated apparatus present, but on floor concealed under sheet pending indications of what Walter proposes to do. Luminous controls omitted from Psychic in anticipation of possible photography. (Psychic in bath-

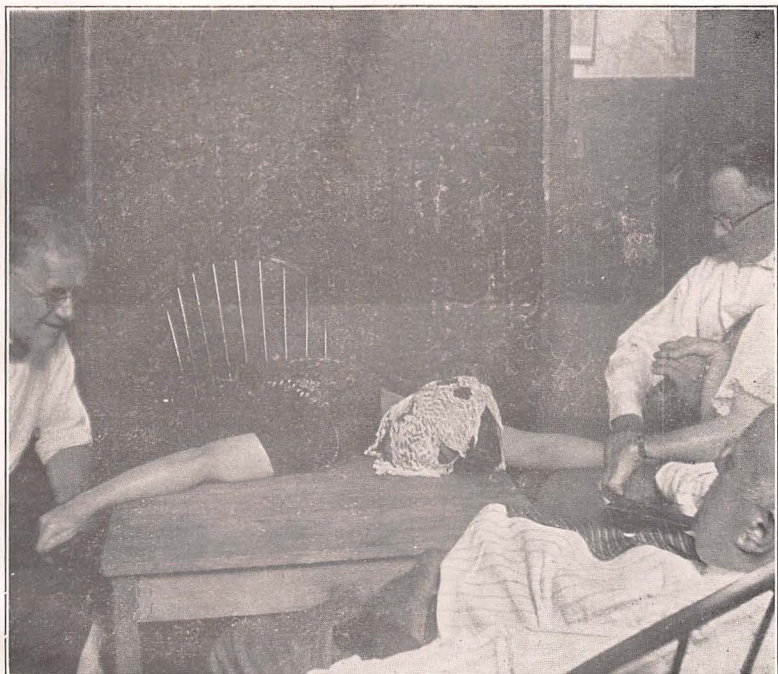


FIG. 5. WHITE TELEPLASMIC MASS (LIKE SHEEP'S OMENTUM) COVERING THE PSYCHIC'S HEAD.

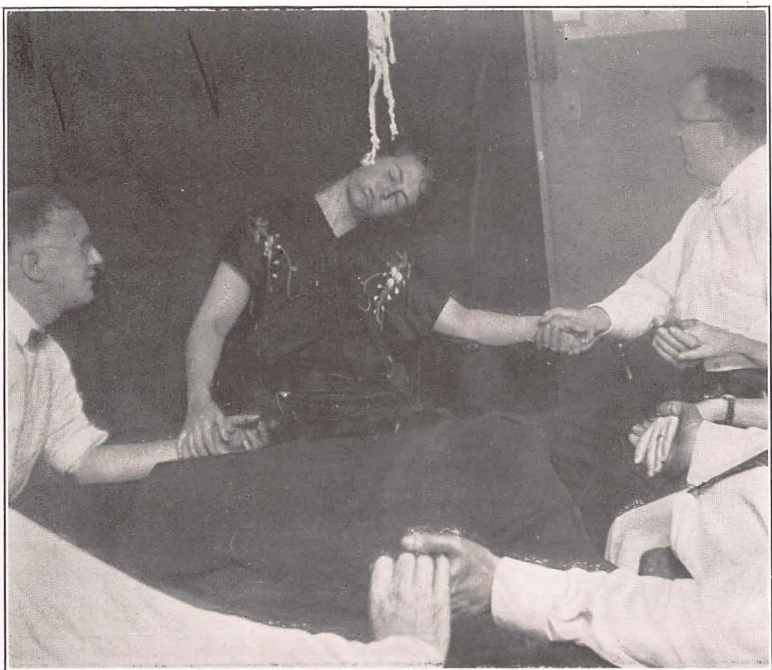


FIG. 6. MASS OF TELEPLASMIC MATTER ERECTING ITSELF TWO FEET FROM PSYCHIC'S HEAD UPWARDS.

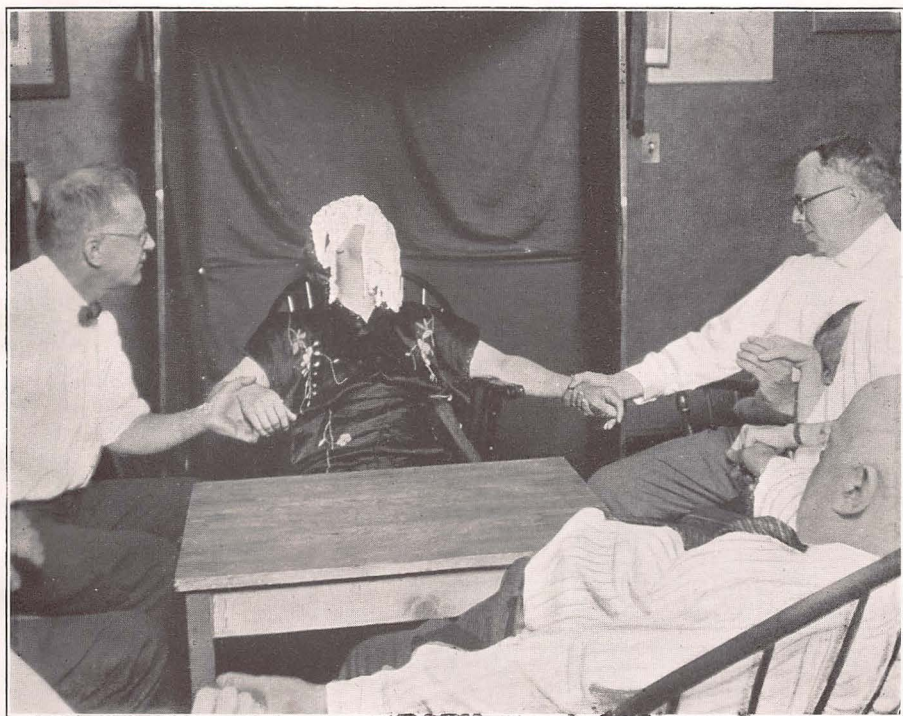


FIG. 7. WHITE TELEPLASMIC MASS FROM RIGHT EAR OF PSYCHIC, EXTENDING OUT TO COVER THE FACE.



FIG. 8. TELEPLASM.
 "Walter's teleplasmic voice-apparatus."

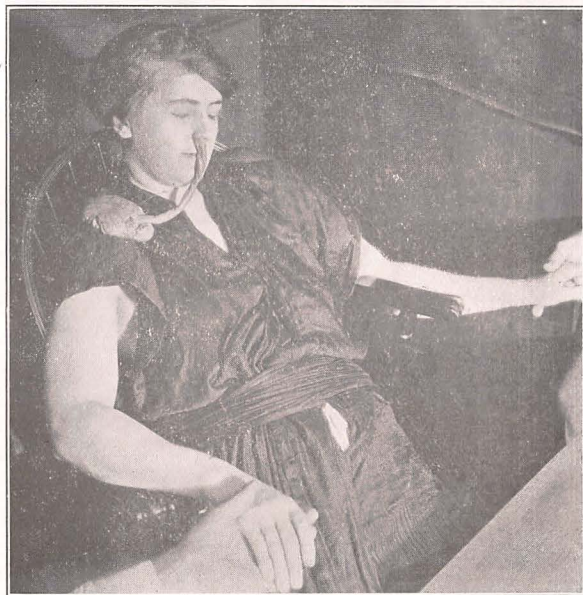


FIG. 9. TELEPLASM.
 "Walter's teleplasmic voice apparatus" connected with right
 ear and right nostril of Psychic.



FIG. 10. TELEPLASM FROM RIGHT EAR.



FIG. 11. WHITE WAXY TELEPLASM FROM RIGHT
EAR OF PSYCHIC.



FIG. 12. CRUDE TELEPLASTIC HAND.

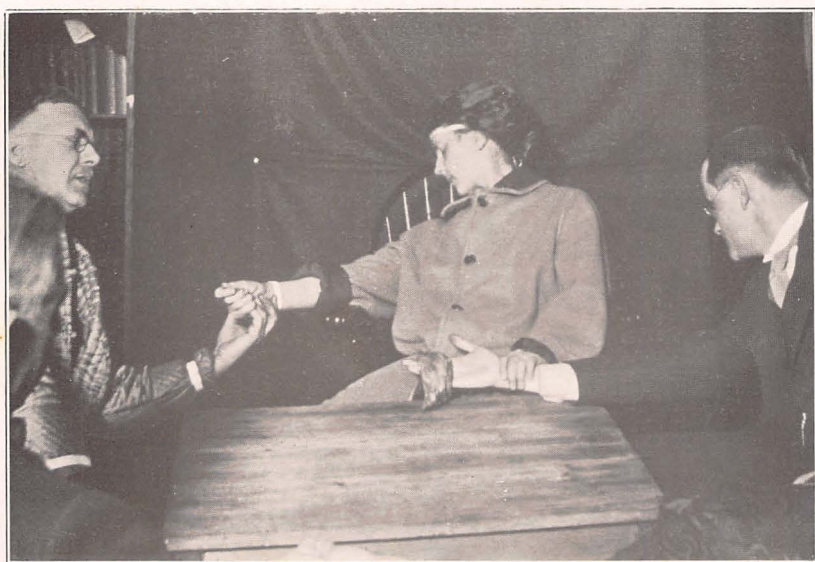


FIG. 13. CRUDE TELEPLASTIC HAND, OVER THAT OF MR. E. J. DINGWALL.

robe and slippers only, under Mrs. Bird's supervision.) (Victrola record: Rememberin', from "Topsy and Eva" in place of "All Alone," as on two nights immediately preceding. On table initially only four balls of modelling clay, one on each corner. Delays due to effort to make music softer, and to telephone call for Crandon. Séance finally under way at 9.11.

9.13. Walter voice and whistle.

9.14. Among observations of extreme mobility of Walter voice, Mrs. Bird and Hill report whispers from him apparently in space between their heads. Richardson reports touch with dark megaphone, which was initially in cabinet (standing on floor at Psychic's right). Extreme mobility of Walter whistle continues.

9.15. Observations of mobility of the whistle suggest strongly that there are two distinct "whistlers" to-night, and that one of them has to considerable extent been working in the corner near the victrola. (Extremely) clear observation by Bird and Crandon of whistle outside cabinet, to east, behind Crandon.

9.20. Red light to remove modelling clay from table, at Walter's instructions. One of the four balls found cut in two, as per announcement made a little earlier by Walter. Apparently done with edge of megaphone. Richardson and Crandon here report that Psychic has been in trance for some seconds, perhaps as much as a minute. Conversation by Walter (referring back to minor incidents of preceding interval), indicates that Psychic has been in trance for two or three minutes. (Onset much gentler than ever before in these sittings.)

9.23. Red light for several seconds, revealing white mass on Psychic's right shoulder. Crandon and Mrs. Bird report visibility of connecting cord running to right ear. Walter responds to this dictation by calling for bright red light for two seconds so that all may see cord. All see it. Crandon and Richardson report resemblance to a trachea. On renewal of bright red light for two seconds, Mrs. Bird reports frayed appearance of cord and Bird a twisted effect. All saw cord here. Walter had stated, on first exposure of the material on Psychic's shoulder, that it was materialisation of thing with which he talks. (It was in fact long and narrow, suggesting larynx, trumpet, or something of the sort; the long diameter running from front to back of Psychic; the ear-cord joined quite near the back end and the front end considerably the larger of the two.) (Fig. 9.)

9.25. Dim red light for five seconds. All ectoplasmic material gone from right shoulder; in its place U-shaped mass overlying right side of head as head inclines to left. Ear exposed in middle of the U; fresh exposure to red light to verify Walter's correction that ear is not exposed, and this found to be a fact. In this view, rear arm of U much heavier than front one; and Bird thought the arms joined top and bottom, making it a crude O rather than a U. (Hill verified this emphatically.) Numerous sitters accept Gerke's suggestion that appearance (colour and texture) is that of pie dough. Walter's correction that it is whiter than pie dough accepted by sitters.

9.27. In dim red light for two seconds, front arm of this O-shaped object seen to run straight down centre of Psychic's face (then hanging down over chin) to breastbone. Rear arm as previously described, and in approximately same position as before. Sitters able to see Psychic's left ear also report a branch of the ectoplasmic mass overlying it, and dangling like rubber band. (See discussion of philosophy of similes, record, July 24th.)

9.30. Walter says: "Look at this and see whether you want a picture of it." Mass of ectoplasm overlying Psychic's face very notable. Considerable discussion by sitters whether to take picture. Mainly at Walter's motion (promising much better effects), decided not to for the moment.

9.32. "Look at it now," says Walter. Head turned to left, exposing right side, overlain with considerable masses of ectoplasm and showing cord running to right ear. "Do you like this better?" asks Walter; all agree that they do. Psychic's head inclined forward and to left; masses of ectoplasm visible all over face, visible cord to ear, and long particles dangling down front of Psychic's robe.

9.33. Preparing for flash. (Walter has indicated that we may take photos almost *ad lib* to-night.)

9.34. Gerke ready. Walter ready. In red light before and during flash, and in luminescence from table after flash, long masses of ectoplasm again seen overlying Psychic's face and hanging down in front. Waving in air and swaying about, a foot and a half from her head as this swings forward. After remaining distinctly visible for some seconds, ectoplasmic mass partly fades from view as Psychic leans further back in cabinet. (Observation made in fumbling fashion; report edited for smoother accord with facts as ultimately seen.) Brilliant whistling from Walter. Crandon and Richardson remark that hand control has been continuous since séance began.

9.35. Walter forbids Gerke to use red torch for the moment. Dark cloth placed over freshly luminous table top. Walter says he cannot harden the ectoplasmic material in the light; it curls up. He gives red light interval to let us see (in illustration of latest remark) what happens to ectoplasm (after exposure to light). (Visibility poor). In repetition of this (red light interval), mass seen distinctly, lying inert on right shoulder and connected with right ear by cord. Face and head clear. (Diameter of cord estimated by Bird, here and elsewhere, to be a scant eighth-inch.)

9.39. With Psychic's head withdrawn somewhat further into cabinet than usual, Walter gives (lengthy period of) dim red light from rheostat in place of usual red torch for Gerke to prepare cameras for second flashlight. General effect as before, save that now considerable ectoplasm is found on right side of face. During this red light interval a prolonged outbreak of extraordinary whistling in corner was other than on victrola record, had he not played this through that morning. Whistling continues in and out of cabinet in red light, with Psychic comparatively inert. Returning to ectoplasmic mass; some of this

was on Psychic's forehead, and it spread further than on previous view over her robe toward right breast. Whistling.

9.41. Gerke ready. Light, continuous since 9.39, now put out. In darkness, Walter states that his main purpose in giving this long period of red light was to enable us to observe stretching of cord as Psychic moved. Mrs. Bird and others verify motion of Psychic's head, but no sitter had noted stretching of cord.

9.42. Walter therefore gives fresh brief interval of red light for this observation. All sitters see motion of head and stretching of cord. Slight moaning by Psychic here; but vocal effects from the entranced Psychic have been much more sparing to-night than before.

9.44. Brief interval of red light shows long mass of ectoplasm lying down Psychic's chest, extending pretty well to her waist, and showing visible connection with ear. Bird changing record. While he was thus engaged (other sitters reported) further development of ectoplasm down front of Psychic's robe and on to table, observed in two intervals of red light. Another red light interval then shows Psychic with head far forward, ectoplasm hanging loose from some point of her face to table, and then stretching far across table. Walter says it hangs from ear, not some point of face. Flashlight misfires. Walter again corrects dictation, insisting that ectoplasm comes from ear. Brief red light to check this. So far as Bird could judge in this interval, there was no point of contact between Psychic and ectoplasm save at the ear. It hung free from ear to table, and draped far across table toward remote left-hand corner. Gerke working with flashlight.

9.47. Brief period of red light. Psychic's head more nearly erect; ectoplasm hangs in long sweeping arc from ear to table and across table beyond point of first contact. To Bird, end of ectoplasmic mass where it lies on table is greatly enlarged. Hill (checks this and) reports two dome-like protuberances like "solid bubbles" in the portion lying on table.

9.49. Unusually long red-light interval preceding flashlight. (Appearance substantially as above.) In period of visibility of ectoplasm following flash, pronounced visible changes seen, best described in terms of shrinking away and shrivelling up. Not a shrinking toward the Psychic; simply a shrinking in diameter. A pulling in toward the longitudinal axis, says Hill (who was most active of sitters in these observations).

9.50. (Whether still seen by its own luminescence or by red light not indicated), ectoplasmic mass now lies down Psychic's chest, nearly to her waist. She is in her chair, reclining backward unusually far. Ectoplasmic mass twelve to eighteen inches long and an inch or two broad, irregular in outline. During the shrinking or shrivelling process described a little above, several sitters saw what they characterised as development of holes in ectoplasm.

9.51 Gerke leaving room to load fresh plate holder. (In two intervals, with brief onset of darkness between), prolonged period of

red light (to aid his passage and) for observation of ectoplasm. It lies in mass at least two feet long down front of Psychic's robe. Sum total of observations by Bird here ; more pronounced ramification of lower end of ectoplasmic mass than he has yet seen. Sea-weed effect, suggests Crandon. During all this, considerable motion by Psychic, resulting in movement of ectoplasm. It was not always clear that latter motion was dependent upon former (sentence edited in transcription, for clarity). Perhaps as consequence of this and perhaps independently, sitters watching cord report pronounced swaying by it.

9.55. During above dictation Walter called for red light ; ectoplasmic mass seen entirely withdrawn from Psychic's bathrobe. etc., and concentrated upon face and head, so that face resembled dead white mass without features. Returning to ramified effect of moment ago, Bird emphasises that many of the finger-like projections had a slight curl.

9.56. Walter says : " Turn on dim red light and let Psychic do anything she likes." She rises in her seat. Ectoplasmic mass lengthens considerably, hangs free in air without actually resting upon table, (though Psychic leaning forward so that it hangs over table). Connection with ear preserved. Hill disagrees with statement that ectoplasmic mass hung free from table, Crandon agrees with Bird that it did, Dunipace with Hill that it didn't, that end rested on table., (Light had been put out and Psychic had presumably reseated herself). Repetition of the episode by Walter, resulting in unanimous agreement that ectoplasm was four or five inches off table, hanging freely from Psychic's ear. On both these occasions Psychic freed left hand from Richardson's grasp and made curious sweeping motions with it, toward and across her face, without touching ectoplasm. Walter : " If she touches it, I'll break her damned neck."

9.59. Dim red light for two seconds shows ectoplasmic mass upstanding from Psychic's face (and in contact at upper end with roof of cabinet as though hanging thence). Still connected to ear. (Richardson and Crandon report) hand control OK throughout dark interval preceding this. Tapping on table by Walter (so identified through report of hand control by Crandon and Richardson). (In fresh period of red light), Walter gives renewed vision of upstanding ectoplasmic mass. (Effect that of approximation to human form, two branches above and two below, as shown ultimately in photograph). Hill and Bird (so impressed by this effect that they) undertake to make sketch of it after séance, but photo made it unnecessary for them to do so.

10.1. Demonstration (of upstanding ectoplasm) repeated for Gerke's benefit on his return to room. (In fresh red light interval). Tapping on table. (Fig. 6.)

10.2. Continued rapping on table. Crandon and Richardson report hand control OK. Renewed rapping while Bird verifies Crandon's control of Psychic's hand.

10.4. Photo taken of upstanding ectoplasm. During period of

luminescence following flash (all sitters not blinded by flash reported) gradual swaying downward from roof (of free upper end of ectoplasmic mass), as though entire mass were withdrawing toward right side of medium's head. Word *floating* used in description of this effect (with all possible insistence that there was no free falling). (Fig. 6.)

10.5. Walter suggests photo of Psychic, standing. Considerable whistling by him in interval just past, as in other interludes. Strong inclination by Bird, Crandon, and Hill to identify odour. (Strange to them and tentatively recognisable as) of ectoplasm. Distinctly not odour of flash powder. Crandon describes it in terms of burnt bread. Word "pungent" used by Hill (and one or two other sitters whose observation of odour was so delayed as to offer no defence against implication that in their cases it was subjective. Bird divided in mind between this word and "musty"). Richardson reports sensation as of ectoplasmic touch across backs of his fingers. Now 10.7.

10.9. Flashlight misses fire. (Bird remarked here that Walter was more patient and good natured under this repeated failure of the flashlight than he himself would be if his rôle were comparable with Walter's). Red light (in anticipation of photo) reveals Psychic standing, perhaps heaviest mass of ectoplasm yet seen dangling (in space between her and table, and reaching decidedly below level of table-top.)

10.12. Gerke ready again. (In red light.) Psychic standing with mass of ectoplasm swaying in pendulum fashion from her ear; no other point of contact. Amplitude of swing such that ectoplasm struck Richardson's hand and Hill reports from seat directly facing Psychic, that swing covered more than entire length of table. Most sitters now blinded by flashlight. Hill (who was not blinded) reports that mass continued to swing (vigorously) until Psychic reseated herself in her chair.

10.14. Brief interval of red light, in which it is seen that ectoplasm has entirely withdrawn to Psychic's shoulder and upper part of right breast. Connection with ear still visible. Dim red light again for two seconds shows Psychic's head reclining to left, ectoplasmic mass covering right side of face.

10.15. Red light interval shows ectoplasmic mass over left of Psychic's face. (Right side in shadow, so no sitter can say with certainty whether shifted or merely extended). Bird changing record. Sash and curtains of easternmost window opened wide by Walter's instructions (following complaint by him and some sitters of heavy clouds of flash powder from four explosions).

10.16. While Bird was changing record, Walter whistled brilliantly. Considerable white light in room (see details below). Then announced no more pictures and gave two brief intervals of red light for visibility of Psychic. He calls attention to fact that connecting cord actually enters ear; remarks that Psychic is consequently as deaf as a haddock. Ectoplasm mass here lying for most part on Psychic's left breast, with one rope-like filament extending down at least a foot.

10.18. Red light for two seconds. Ectoplasmic mass lying down left side of Psychic's robe to her groin. Constricted section part way down, considerable flare above and below this, shape of whole being that of very attenuated hour-glass. Some suggestion of knot at constriction. (All this checked by Hill from Bird's dictation.) All this in partial white light with window open. White light not such as to contribute at all toward visibility of Psychic to sitters, but gave very clear silhouetting of objects in room to one looking towards windows from any point whatever. (This sentence edited in transcription for better clarity). Two further intervals of red light, showing ectoplasm lying in complicated, curved fashion down front of Psychic's robe, starting at right breast (or above this) extending down and out to her left, then around in sharp sweeping curve to right thigh. At least two constricted zones, and pronounced fan-like spreading at extreme tip. Again two seconds of red light; ectoplasmic mass on Psychic's right shoulder and, as far as can be judged, hanging down behind her. Hand control OK throughout. Renewed interval of red light for verification of above supposition. Psychic now screwed around in her chair so that sitters at her right can clearly see long filament hanging down behind her. Episode repeated (in fresh red light) and extreme lower end of mass seen below level of chair-seat. This time the red light was of full rheostat intensity.

10.21. Audible motion by megaphone in cabinet (initially at Psychic's right on floor, as usual). Crandon reports effect as of big hairy head on his hand, below level of Psychic's chair. (Apparent desire on his part to connect up with the Pithecanthropus of Pawlowski's Kluski report). Crandon reported that Psychic's head was located during this contact by her groaning (elsewhere than at the point of contact.) Walter said something which Bird interpreted in such a way as to dictate: "Walter implies that what Crandon felt was Psychic's head." Walter objected vigorously: he didn't *imply*; he *said* that it was her head.

10.25. Psychic's foot in Richardson's lap. Dim red light for two seconds. Psychic reclining far back in chair, ectoplasmic mass lying on left of robe, from shoulder down to waist or below. During this dictation Walter again calls for red light, and we find ectoplasmic mass wholly on Psychic's face, to left. Distribution of mass over face seems to Bird to be more uniform than at any previous moment (he wonders whether all these moves since last photo are not essential part of mechanics of withdrawal).

10.26. Dim red light for two seconds: ectoplasm all gone. "No one in this world can find it," says Walter. Talking with Gerke, Walter says white ectoplasmic substance comes from white part of brain; Crandon and Richardson state that fore-brain contains considerable mass of white substance for which orthodox physiology can find no use. Walter states that dark uterine ectoplasm produced for Dingwall is of different type. He repeats from last night that all

genuine materialisations are of cortical rather than uterine ectoplasm. That's why we should not ever touch the white variety.

10.30. Customary amenities between Crandon and Walter. Psychic out of trance.

10.34. Conversation by Walter in red light. Small dark megaphone placed on table by Crandon, at Walter's request. Circle, allowed to lapse during recent minutes, reformed. Walter dictates telegram to McDougall: "Professor-Ghost has brain-storm; psychologist needed." Walter remarks that Crandon didn't even know his own wife from the Pithy-Anthroscop (see 10.21 entry). Hand control OK; red light interval given to verify that cloth from table has been thrown over Richardson's head. Bird now victim of same performance. Dim red light for verification of this; hand control OK.

10.40. Walter carrying on very jovial conversation throughout interval since 10.34 time entry. This punctuated by brilliant whistling.

10.41. In bright red light Psychic reports something cold touching her on right shoulder. Walter says good night.

Examination of cabinet by Bird and of Psychic by Mrs. Bird, as last night in all details; with addition that Psychic's bath robe was removed by Mrs. Bird and hung to dry. Results of examination entirely negative.

(Signed) J. MALCOLM BIRD.

(The ectoplasmic phenomena correspond with those given by Dr. Geley in his book *From the Unconscious to the Conscious*, pp. 54-57; and *Clairvoyance and Materialisation*, pp. 154-9. The essentials are the same.—Editor, PSYCHIC SCIENCE.)

SITTING AT 10 LIME STREET, AUGUST 6TH, 1925, AT 9.5 P.M.

Present to left: Dr. Richardson, Mr. Hill, Mr. Litzelmann, Mrs. Richardson, Dr. Crandon, and Psychic. Mr. Conant and Dr. Gerke were outside the circle to take photographs, three cameras, two of which are stereoscopic.

At the early part of the sitting Walter had very little to say, because he was busy preparing the physical phenomena. He seemed to be full of cheerfulness and self-confidence.

At about 9.15 p.m., he gave us our first look in red light, and after that, in all, gave us about twelve views of the teleplastic structure. His plan is, by consecutive sittings with the same group, to show us all the stages in development of the completely independent talking mechanism.

First we saw a large mass, perhaps seven by four by three inches wide, of white teleplasm on right shoulder and chest, apparently connecting with right ear. Then it was seen still there, but in addition there was apparently a separate mass on top of the Psychic's head.

Then the lower mass was seen alone next, but it had grown and seemed to be somewhat rounded. A photograph was then taken. After the photograph the mass became radiant for about three minutes, showing that it absorbed light. Then the Psychic's head was thrown on the table, and the mass was seen spread in front of Psychic's face and towards the east. It was rounded like a white balloon or thin skull with a drapery of white 'vegetable ivory' structures over it. A flashlight was taken. Then the Psychic sat up again and the mass was seen much bigger, perhaps six inches in diameter, on the Psychic's breast bone. Both when it was on the table and again when Psychic was erect, definite long breathing could be heard coming from the mass. The breathing was a deeper respiration than the Psychic's snore, which could be constantly heard, and the two were not synchronous, and occasionally they overlapped. Dr. Richardson and Dr. Crandon successively were allowed to feel the mass as it lay on the chest, and as each of them felt, it seemed as if there were some soft vibratory objects more or less like lips under a soft rubbery mass. These lip-like structures kept regularly beating against the exploring hand. Dr. Richardson was then allowed to feel Psychic's mouth, which was six inches above the mass just described. Another flashlight was taken.

Walter gave instructions to the same group to meet on August 12th, 13th, and 14th, and to ask Mr. Bird for these nights.

Walter then launched forth on a royal entertainment in the subjective way, started by certain questions. Mrs. Richardson and Mr. Hill will each send in a report of this part of the sitting.

Sitting closed at 11 p.m.

SÉANCE OF AUGUST 13TH, 1925; 10, LIME STREET.

Dictaphonic record by Bird, with aid of other sitters; transcribed verbatim, with parenthetic elaboration by Bird.

Circle formed at 9 p.m. Order, clockwise; Psychic, Richardson, Hill, Mrs. Richardson, Bird, Crandon, Psychic again. Three cameras, Conant and Gerke in charge. Mrs. Bird on chair immediately behind dictaphone, in Bird—Mrs. Richardson interspace.

(Dictaphone manipulation as night before). Luminous controls on ankles, but those on head and wrists omitted in view of photographic programme. Victrola: "Rememberin'," as throughout this series. (Dark megaphone in cabinet, on floor, at Psychic's right; no other apparatus used present initially).

9.1. Psychic complains of acute and universal itching.

9.3. Walter voice heard. Walter stated that ectoplasmic material of larynx formation will be much hardened as compared with previous appearance. What previously looked like a rubber ball will now be seen hanging out of the ectoplasmic "mouth," to a length of about a foot. He is going to show us what he talks with.

9.7. Crandon and Richardson simultaneously announce trance.

9.10. Unusually sustained and tuneful whistling by Walter. He asks that we observe particularly the location, etc., of the cord joining the ectoplasmic mass with the Psychic to-night. He states that the ectoplasmic larynx is made once for all ; it remains with the Psychic, not with Walter or in the room. A moment later he seems to indicate that it stays with him ; he explains the apparent contradiction by saying that the apparatus stays with her ; the force going with him—it's like deflation of a balloon.

9.14. Dim red light for two seconds shows mass of ectoplasm overlying entire face ; rather heavy in texture ; of general veil-like effect ; one cord visible, at right, running apparently not to ear but downward at least as far as right breast. At junction with this cord, the mass is aggregated into a small globular formation. (The cord was much thicker than ever seen before ; perhaps half an inch, certainly three-eighths or more.) Trance becomes a rather complaining one ; " don't feel good ; headaches."

9.19. Bright red light for two seconds. Ectoplasmic mass seems heavily consolidated on Psychic's right shoulder ; cord lying down right side to—at this Walter interrupts to say that extension seen lying down right side of Psychic's frontal aspect is not the cord, but the laryngeal extension of which he spoke earlier. The cord, he says, extends from the ear to the big mass ; he gives an interval of red light, and we verify this. The cord is seen distinctly running from the ear, decidedly smaller in diameter than usual ; and the extension lying down the Psychic's breast is seen to have a definite termination. Crandon and Richardson state that the general effect of the mass upon the shoulder, with the extension below it, is that of a trachea running up into a larynx. (There has been some indication, in Walter's conversation, that he regards the extension as the larynx, the generating mass as something else—a head, perhaps. Following Crandon's and Richardson's simile, the balance of the record refers to the laryngeal mass and the tracheal extension, or to the ectoplasmic larynx and trachea. As the sitting developed, with its strong indication that Walter had in mind a picture of the tracheal extension as *protruding from* an oral cavity, Crandon and Richardson were impressed with his departure from anatomical model—even, perhaps, his caricature thereof. (Walter's terminology was influenced by ours, and towards the end he had fallen in with ours quite completely.)

9.22. Walter states that the trachea looks as though it entered a mouth in the laryngeal mass. At the preceding moment of observation, Bird felt some resemblance between the side of this mass facing him, and the human countenance ; but not enough, or clear enough, so to report. Other sitters inclined to agree on both counts.

9.23. In bright red light for one second the facial aspect of laryngeal mass seems increased. Crandon points out that (as usual) he gave gave the light a very long count.

9.25. Psychic's left foot on Richardson's thigh. Discussing

the possibility of an early flashlight, Walter says he has a lot to do before he can stand such light.

9.28. Left foot replaced on floor. Megaphone heard scraping about immediately thereafter. Psychic's head on table following this. After some ten seconds, head up again.

9.31. Walter calls for one second of red light ; he gets about five. Bird and Crandon agree that appearance is much as before, with possible exception of longer trachea. Hill calls attention to fact that to-night's ectoplasm is darker in shade than we have been in habit of seeing of late sittings. Muddy grey would perhaps describe it well (as against the brilliant white of the cortical ectoplasm of recent sittings. After sitting, all sitters were agreed that ectoplasm was quite white at start, getting greyer as we went along. Note Walter's remarks about mixture of two varieties. At this point, Walter requested that Richardson follow the Psychic's right hand and permit her to do, under control, anything that she desires.

9.32. Under fresh exposure to red light, tracheal appendage seen with two sharp bends ; it lies vertically downward from main mass for a space, then turns sharply, outward and to the Psychic's right, in a horizontal segment then turns again and terminates in another vertical segment. (This sentence edited in transcription, for greater clarity.) Laryngeal mass about as before. At the conclusion of this dictation Walter again called for red light again and the tracheal appendage was seen extending upward to the Psychic's nose, entering the right nostril. Smoother and lighter in colour than before. Psychic quite restless during this phase, with noisy breathing. (Throughout the fifty-eight minutes during which the tracheal appendage remained in the nose, there were intermittent indications of an obstructed breathing). Walter protests that nobody seems to have observed how the trachea emerges from mouth-like orifice in larynx. Crandon and Gerke thereupon state (from memory of preceding observation periods) that this is a fact. Under repetition of red light for the express purpose all sitters verify mouth-like orifice ; with single exception.

9.33. Gerke having failed to see the " mouth " we have red light again for his benefit. (This insistence by Walter that everybody see and record his seeing before we proceed is characteristic of his recent attitude.) Other sitters agree that orifice is more prominent than before ; and Gerke (in spite of unfavourable position outside circle at east, largely in his own light) sees it too.

9.34. Fresh exposure to red light to verify that this is set-up we want for first photo. This is repeated within thirty seconds, after discussion of whether all cameras focussed upon proper region. While preparations are under way for shooting with all cameras, Crandon's hand put up and he was permitted to feel of larynx. Very cool, at most 40 Fahrenheit. Richardson repeats this observation.

9.35. A camera having been knocked down, Walter gave two seconds red light to aid in its rescue. Ectoplasmic configuration

about as before. Walter seems able to hold pose indefinitely ; displays no perturbation over long delay.

9.39. (Cameras all in readiness) red light again for inspection purposes. Gerke states that tube running to nose distends and flattens as though respiration were being effected through it. Walter agrees with this.

9.40. Red light for two seconds for final verification of pose. Within five or ten seconds the flashlight is made, in red light ; (but experience of all sitters leads them to protect their eyes, rather than seek glimpse of ectoplasmic mass). In luminous period after flash, however, ectoplasm is plainly visible. (Not to be compared with objects that carry luminous paint, but none the less clearly to be seen in detailed outline.) Megaphone now observed (in silhouette against luminous table-top) to be standing on table, towards west end. Crandon permitted to feel mass on shoulder and cord in ear. Clammy, cool, soft, sticky ; Richardson (making same experiment), says slightly warmer than before. (In general, it continued to warm up progressively with advance of séance.)

9.44. Richardson permitted to feel, in vicinity of Psychic's nose, rounded cord about size of pencil. Crandon reports that when his hand was lifted to the face, a loop of this cord fell across his four fingers.

9.45. Psychic's head on table. Crandon reports cold breezes blowing from Psychic. Hill feels them on face and chest, Mrs. Richardson on knees. Psychic erect again.

9.48. Red light for two seconds. Laryngeal mass seen on Psychic's face, on and above nose and heavily concentrated on forehead. In repetition of this red light exposure, ectoplasmic " mouth " seen very distinctly by all in circle except Mrs. Richardson. Massed effect of laryngeal structure upon upper part of Psychic's face very pronounced. There seemed to Bird no normal reason why this mass should stay in place, instead of falling. (9.50 or a little later) : Flashlight taken while Bird was changing dictaphone record. After flash ectoplasm luminous as before. Walter calls for black cloth to go over the (too-luminous) table, and this was supplied with considerable confusion and breaking of circle.

9.55. Circle restored, complete and in good order. Crandon and Richardson immediately touched by ectoplasmic mass. Richardson says first on right hand, then on forehead. Crandon felt something big, more or less like a head of cabbage ; it struck left side of his forehead.

9.57. Psychic's head on table immediately after above.

9.59. Walter asks us all to draw as close as we can to get a view of the fine cord. Hill then reports vigorous breezes, focalized, as though air out of tube. Red light for two seconds ; Psychic's head seen on table, resting on left side. Laryngeal mass on table perhaps three inches in front of face. Tracheal cord extending from nose to this mass. Bird particularly struck by aggregation of this material at point of entrance ; (aggregation inside and slightly overflowing from

the nostril, that is to say). Two seconds red light to verify photographic set-up. One camera out of focus under present status; so in fifteen seconds Walter gives us a fresh view; the Psychic's head carrying the entire ectoplasmic mass, is seen to have shifted considerably on table. Relation of mass to head about as before (if anything, a little closer). Vigorous blowing by Psychic in trance.

10.2. Red light for two seconds. Psychic's head on extreme corner of table, laryngeal mass practically in contact with her mouth. Tracheal cord winding from the ectoplasmic mass to Psychic's larynx (rather than being shortened to compensate for reducing distance). Repetition of red light for further identification of pose shows ectoplasmic mass moved across table to a considerable distance from Psychic's face; and Crandon and Mrs. Bird saw ear-cord as well as tracheal cord to ear.

In luminous period following flash, laryngeal mass and both tubes very plainly discernible. Hill, given permission to feel mass, puts hand on larynx and then gently pinches tracheal cord; (both items at Walter's explicit instruction). Immediately after this, red light for several seconds; and most sitters felt they had had more brilliant view than at any previous exposure. Bird particularly struck by attenuated character of ear connection. Before Hill could report on the sensations of his contact with ectoplasmic mass, Bird was invited to feel in red light, given for this purpose and lasting at least five seconds. Bird particularly struck by soft yielding character of laryngeal mass. Hill states and Bird endorses that temperature was somewhat higher than in previous ectoplasmic contacts; connections from nasal cord as from main mass, save that it was even a trifle more yielding. Richardson invited to follow ectoplasmic cord from ectoplasmic mouth. Nothing special to report save that he did this, in red light.

10.5. Telephone. Bird takes Psychic's hand in Crandon's absence. (Instant advantage was taken by Walter of this opportunity to engineer, himself, contact between Bird and ectoplasmic mass.) Bird's hand was carried over by the Psychic's, and pressed forcibly upon and into ectoplasmic mass on table—far more forcefully than he would have dared to do it himself. Bird's hand made a depression in the ectoplasmic mass, Bird judges, of quarter to half an inch. (In entering, staying there, and withdrawing, Bird observed no feeling of compression under his hand, as in the case when a flexible, *e.g.*, rubber-ball filled with air or water is indented. The character of the contact remained unchanged, no matter how deep the depression, and Bird was quite confident that he sensed a flowing effect of the mass, through which the depression made by his hand was compensated in an erection elsewhere, as in the case in handling kidneys, liver, or other organic aggregations of similar type. As his hand withdrew, this flow of course returned, and so rapidly that it was Bird's judgment that contact with his hand did not end until the original, symmetric ellipsoidal configuration of the mass had been regained. Bird's summarisation

of all this, as put into the dictaphone, was that here, more than in any previous instance, he felt that he was in contact with a living organism. (Pressure on the dictaphone so severe that Crandon's return was not recorded; recollection would place it during or after Bird's second ectoplasmic contact, of next paragraph.)

Hill and Richardson state that in (above period of) red light, through shadow or other causes the junction between nasal cord and main mass was darker than the surrounding regions. Bird's hand again carried into violent contact with ectoplasmic mass (in darkness, as immediately above). His fingers were used in giving almost the effect of kneading this mass, being driven into it again and again. Except for the increased vigour, the sensations of this contact were those of the preceding one. Mrs. Bird makes the point (generalising from her numerous views of the mass), that visually the structure is waxy or doughy. Bird finds from recollection of his contacts (tactually as well), the structure is dense. He means to apply this term to the granular structure of the material and not as indicating the hardness or softness of the mass (which as noted in several places is decidedly soft). Hill states, and Bird emphatically endorses (as he has already indicated parenthetically), that impression on contact with the mass is not that of contact with any gas—or fluid-filled membrane. (When Bird, in amplification of this, stated that it seemed clearly a homogeneous mass throughout, the word was given an enthusiastic reception by several sitters, as just the one they had been searching for. Walter said we would see a great deal more in the pictures.)

10.11. Richardson was instructed to give his two leading fingers to the Psychic. They were carried to her face and used to finger the ectoplasmic mass. Walter asked Richardson whether he felt skin and Richardson said he plainly did—a distinct change over what he had felt before, an unmistakable skin effect. Crandon, in rendering similar report on similar experience, uses adjectives "rough, almost warty." Repetitions of contact by Richardson with verification of the rough skin effect. Gerke instructed to come near and make some experiment (hesitated to state at the time the only simile that occurred to him as giving mental satisfaction. He said he would report to Bird later, but Walter ragged him into reporting before the other sitters; so Gerke said that, the nearest he could come to describing the mass was that it felt like a woman's breast. Richardson again in contact with the mass; then Conant's turn. Walter taps the mass audibly with Richardson's fingers. Conant, reporting on his contact, says the temperature was somewhat below his own.

10.16. Richardson feels mass in red light. Gerke asks where cord from ear enters mass; Walter says at the back. Mrs. Richardson, reporting on contact, says that it feels to her like rather dry dough; dough that has been exposed to air for a while, and which has developed a bit of crust on its outer surface. Crandon endorses this, and Bird inclined to agree. Hill is asked (by Walter) to put his finger into the ectoplasmic mouth, and to verify that it is cooler therein than

elsewhere on the surface. He says this differential is distinctly perceptible. Surface effect now suggests to Hill that of a fine-grained Morocco leather that has just been freshly finished. General verdict is that the mass is getting more granular on outer surface. Gerke suggests that mass is larger ; Bird agrees.

While Bird is changing dictaphone record, Mrs. Bird travelled around the room (coming to place behind Richardson) and felt ectoplasmic mass. On seeing it more closely than at any previous moment, she observed a slight pinkish tinge, and certain faint vein-like markings. The feeling was that of a homogeneous mass under a thin, fine skin like a baby's (but Mrs. Bird agrees with Bird's observation that the absence of compression and the characteristics of the flow under indentation were such as to forbid the assumption that we were dealing with a gas—or fluid-filled membrane).

10.20. Red light to verify the set-up for another picture, which Gerke wants to pose so that it will show junction between ear-cord and mass. Psychic erect, mass on shoulder. All the touching by various sitters of the past few paragraphs has been done with her head on table. It also to be stated that the circle has gone pretty well into the discard during the past ten minutes or so (but there has been no sacrifice of control of the Psychic herself).

10.24. Victrola slowing. Several sitters state that this occurred earlier, but not so strongly as now by a wide margin. Machine now apparently about to die. (Walter made remark interpreted as disclaiming this effect.)

10.25. Walter asks Richardson to feel ear-cord between tips of two fingers. Richardson says it feels like piece of spaghetti (cooked). Victrola has picked up and is now running normally.

10.28. In brief period of bright red light, entire laryngeal mass seen, hanging and oscillating freely, through short arc (in a way interpreted by the observers as implying suspension from the nose cord). Red light repeated to check up Walter's correction that it wasn't from the nose cord it was from the ear cord. So far as the eye could judge, it was hanging from either cord, or both. Walter says there is no tension on the nose cord ; (but this cord lay perfectly straight, and) its bulk was such, Bird felt the statement would have to be taken on faith. (One simply could not judge whether it were under tension, or not) ; but the ear cord was clearly tensed. Hill points out that in the very brief interval between these exposures there was marked change in outline of ectoplasmic mass (some sitters feel that they can endorse this, others can't say ; nobody feels able to deny it.)

10.20. Walter objects to our taking anything on faith, and gives a fresh exposure to red light. (Waiting for this, Hill and Bird argued whether we should find nose cord detached or lying in an arc, as means of showing absence of tension.) Nose cord seen detached from nostril, fallen below the mass and hanging there ; ectoplasmic mass clearly oscillating on ear cord alone. (Walter has stated at beginning of this business that his purpose was to demonstrate strength

of ear cord and integrity of its junction with the Psychic.) Consensus of opinion placed diameter of ear cord here at one-eighth inch (Bird certain this is heavily over-estimated. Nobody realises how big an eighth-inch is until it is driven home to him.) In bright red light for another second or two, ectoplasmic mass seen on Psychic's chin and jaw as her head is inclined sharply to the right.

10.34. One second of bright red light. Laryngeal mass looked to Crandon like a whole face. Nose cord in place again. Mass hung slightly to one side of medial line of Psychic's face, extending below chin. Seemed to Bird larger than before and no sitter contradicted this). Mrs. Richardson suggested that it looked like a gourd. In repetition of this red light, the ectoplasmic mass is seen hanging below Psychic's left cheek, partly above and partly below her chin, both cords as before. Seemed to Hill as though it projected almost at right angles from left frontal corner of jaw.

10.36. Flashlight. Walter promises improvement for to-morrow night.

10.42. Victrola again slowing. Walter says it has nothing to do with him.

10.50. After long delay, stated by Walter to be due to exhaustion of his resources and difficulty of proper withdrawal, he said good night. Psychic apparently came out of trance little, if any before this. When red light goes on at end of sitting, megaphone appears on table. Crandon explains that Walter had used it to express his loud appreciation of a story by Mrs. Bird just before his departure. He had been trying hard to get us laughing and joking to facilitate his winding-up processes, but most of us felt that we had told all the jokes we knew (under repeated demands of this character, these two evenings).

(A generalisation agreed upon by several sitters is that the Psychic shrinks from contact by sitters with ectoplasmic mass, and groans under such contact—not always, but often. Bird is fairly confident that, in his case groaning has never preceded actual contact, even when this was made by him, independently of Psychic's hand.)

Another post-séance generalisation covers the gradual shift of the ectoplasmic mass from pretty clear white to decidedly muddy grey, in progress of séance.

(Signed) J. MALCOLM BIRD.

SOME CRITICAL ASPECTS OF THE MARGERY MEDIUMSHIP.*

By L. R. G. CRANDON, A.M., M.D., F.A.C.S.

It is a satisfaction to have the privilege of addressing the British College for Psychic Science. The story of its foundation I have had direct from my good friend, Sir Arthur Conan Doyle. It stands as the place for sympathetic constructive metapsychics. To Mr. and Mrs. Hewat McKenzie the thanks and blessing of the world will always be due.

The College and the S.P.R., though their methods are different, have given the subject in this country at least, a kind of dignity which it has not yet attained in America.

Before such an experienced body as this it is unnecessary to recite the detailed obstacles in our line of research. In brief, there are two kinds. First, there are the inherent difficulties of the subject itself, having in mind, in all experiments, the medium, the manner of control, the apparatus, the lighting, the records, by dictaphone or stenographer, or camera. Second, there are the unnecessary difficulties, due to lack of goodwill, lack of true scientific attitude, or even lack of honesty on the part of investigators. What we need in this subject, in America, at least, is study by men who are really free. By that is meant really free from economic, social, or academic pressure.

Doctor Mark W. Richardson (perhaps known to you as one of the pioneers in typhoid bacteriology), and I, called on a professor of psychology in a large American University. We suggested to him that his department should take up a study of the Margery Mediumship. To this he replied, without reservation of privacy, that he was not sure but that a study of the Margery Mediumship might be more important than cutting the whiskers off rats, which he was doing for experimental purposes. He was certain, however, that if he undertook the study of the mediumship he would hear from the office of the University, within two weeks, to drop the subject.

The records of the colleges in America towards our subject are bad. In 1883, funds were left by the late Henry Seybert, for a research concerning mediums, by a commission from the University of Pennsylvania. They had a small number of sittings, decided that there was nothing but fraud and trickery, and the funds left for this work went into the general funds of the University. At Harvard College, years ago, a divinity student and his friends observed what appeared to be intelligent raps which came only in the presence of this student. President Felton, Professor Agassiz and others called on the young man, heard the raps and threw him out of the college. More recently, the Margery mediumship has been observed by a

*An Address given before the British College of Psychic Science,
December 8th, 1927.

group of young men from Harvard College. It makes a sorry tale, and ends in their discomfiture.

One cannot blame the American colleges for thus consistently keeping away from so dangerous a subject as metapsychics. Our colleges cannot keep up in accommodation with the growth of their applicants. They need new endowments. The endowments come from generous, hard-headed, business men, and it is apparent that a college which mixes up with so dangerous a subject as this would pay dearly for its courage. The present dependent relations between our colleges and the business world has recently been set forth clearly in a book by J. E. Kirkpatrick, Ph.D., entitled "The American College and its Rulers." Dr. Driesch, lately President of the S.P.R., who sat with our group in 1926, found it difficult to believe that American professors were not free minds. He says that in Germany a State Professor can believe, say, or print whatever he pleases; Dr. F. C. S. Schiller, of Oxford, says the same is largely true also in England.

Than the subject of metapsychics, there seems to be none which so quickly induces emotion and personalities. This subject, like that of any science, should consist in the study of confirmable facts. Facts never call for debate. Scientists do not debate. They make repeated observations and discuss.

Despite all this, there is an improved attitude of the world towards our subject. The most sceptical person you meet will laugh or sniff at your story, but usually has one of his own to tell. It remains for us to prove that we are not reverting to a superstition from which the world has emerged, but perhaps are only trying to regain a lost sensibility. All the Christian scriptures, as well as those of other sources, are full of events easily interpreted in terms of psychical phenomena.

Metapsychics has been defined by the present French group as the study of physical and psychological phenomena, due apparently to some outside intelligence or due to some hitherto unrecognised power of the human mind.

The "Temple of Truth" has many entrances, and the one marked "Metapsychics" may be said to be approached by two steps. The first of these might be marked "Are the phenomena real and valid." The second might be marked "What is their mechanism and cause?"

Now, as is well known, these phenomena are taking place amongst people of all grades of intelligence all over the world. Wherever they occur there seems to be the same plan and the same formula. Messages are given or objects moved without apparent normal cause, and there appears always the claim that a human spirit incarnate is running the show. This control, which always acts as a stage manager and chorus, is called by many names; secondary personality, conscious or sub-conscious impersonation, hypnotic impersonation, proso-popeisis (Sudre) or the "entelechy" of Driesch. Margery's facetious control says "You may call me any one of these things so long as you don't call me 'it.' " The observers, who use these various names for the so-called control,

only agree on one point, that whatever be the cause of these phenomena, it cannot be what it appears to be. We attempt to be a little more fair than that, and say that, amongst all possible causes, the cause *may* be just what it pretends to be. The scientists who have observed the Margery mediumship, in their strenuous efforts to make her a conscious fraud, have credited her with being an electrician, a radio expert, a physicist, a chemist, a photographer, a sleight of hand artist, a hypnotist, and the keeper of a trained serpent! A friendly professor of chemistry, who sat with us many times, wishing to comfort Margery during one of the storms of abuse she has received, said "They would not give you credit for being all these things, if they knew how really stupid you are." Explanation of the phenomena by the conventional scientist reminds one of the old woman who read "Bunyan's Pilgrim's Progress, with Explanatory Notes by Scott," and then declared it was all clear to her but the "Explanatory Notes."

The first reaction of many good minds to the phenomena is "If when I die I must come back and make raps or ring bells, you have added a new horror to death," or they say "Why such trivialities?" Well, a good many trivialities have become historically tremendous. Remember also Galvani and his frogs, Franklin and his kite, Watts and his tea kettle, and plenty of others.

The Margery mediumship dates from May, 1923. At that time, all of us were entirely ignorant, even of the history of the subject. About that time, some of us read Crawford's books, and shortly after, as an experiment, and without any serious purpose, we had a table built like Crawford's. Six of us sat in red light, the table began to tilt, and have raps almost at once, and by elimination we quickly discovered who was responsible, and thus Margery became a medium.

It is not impossible, but it is improbable that such a group of serious and earnest-minded people as the Margery group would sit two or three nights a week for five years, and fool themselves. Nevertheless, many unworthy motives have been ascribed to us. It will be evident at once, that being publicly known as a student of mediumship, does not help the standing of a doctor or a lawyer, and, in America at least, such an interest is of dubious social value.

The motive ascribed to us by Dr. McDougall is that we are rank materialists, and are carrying out a gigantic hoax on the world, with a view ultimately to show the inadequacy of the methods of psychical research. Our only reply to this is, "Life is too short and we have too many other interests to undertake thus to fool the world."

The "Inside" group sit with fair regularity two or three times a week. In addition to this, about every two weeks we have fifteen to twenty people from the waiting list. If the visitors come as a group of investigators, and not merely as observers, we have certain requirements which must be fulfilled. An investigating group must agree in advance to make concurrent notes of the sittings, by stenography or dictaphone, and must sign the typed notes then and there. They must declare in writing that the notes contain all the

facts observed, and the conditions thereof, regardless of cause. Anything alleged to have been detected in the way of normal production of phenomena must be in the notes, or shall be deemed non-existent.

The Margery group is not a centre of propaganda. We never invite anyone except those who ask to come. But all visitors understand that their names go in our records, that no one can come secretly, as if coming there were something furtive or sinful. Honest scepticism we welcome, but we resent the presence of those who come as to vaudeville. We ask no sitter's opinion, and we ask no man's endorsement. This is not said flippantly or with conceit. We merely know that truth is not established by signatures, but in a mysterious way finally permeates the minds and hearts of men.

The phenomena of this medium occur at home or abroad, and in strange houses. The medium's husband has been intentionally or unexpectedly absent scores of times and for official sittings he is never in control of the medium. Margery has sat in a closed searched room several times with one observer, if well known to be honest.

The controlling intelligence of this mediumship declares himself to be Walter, the medium's brother, who passed from this life fifteen years ago. For present purposes, however, when the word "Walter" is applied to the controlling intelligence, let it be understood that the name is used for brevity and explicitness, and does not necessarily imply commitment to the discarnate nature of the control.

Although this mediumship is typical of the best in history, it is, nevertheless, unique in several respects. Some of these aspects are the rigidity of the control methods, the great variety of the phenomena, the ingenious and willing co-operation of Walter, and the tolerance of photography by flashlight.

Rigidity of Control.—The medium is willing to submit to any mechanical, or electrical, or luminous control, provided it does not actually cause pain. Manual control depends on the honesty of the sitters next the medium and can have little scientific value in the dark. The acme of the rigidity has been reached, we believe, in our plate glass cabinet, devised by Dr. Richardson (see Fig. 3, this Journal), wherein the body, all extremities and head of the medium are lashed securely by wire. This method of control in nowise interferes with the phenomena.

Kinds of Phenomena.—There are many categories, with varieties under each.

(a) *Cool Breezes.*—Cool breezes come out of the cabinet with great intensity, especially if the phenomena are about to be extra good. A self-registering maximum and minimum thermometer placed in the cabinet has repeatedly shown a drop of twenty-eight degrees; the room being seventy degrees. The thermometer shows a minimum of forty-two degrees.

(b) *Lifting of Objects, or Telekinesis* is shown in many variations, from lifting of luminous paper ring up to levitation of the table with a 175 pound man on it. A bell in a box, which can only be due to ring

by pressing down on a wooden flap on top, is rung intermittently in good red light as one of the sitters walks about the room with the box in his hands. A pair of scales made wholly of brass and wood, and of extreme delicacy, is made to balance in good red light with a "four to one," or even "six to none," load.*

This experiment has been declared by Dr. Tillyard to be of great scientific value because of the good light and the isolation of the apparatus as a unit. (Figs. 14 and 14A.)

"In séance use, the two pans of the scales are weighted with unequal numbers of small wooden weights, of identical mass within a small margin. The lighter pan then balances or even over-balances the heavier one, under wide variety of operating conditions. The manifestation is ordinarily projected out of and back into darkness, in that the red light is given to find the scales in a static or dynamic status that defies gravitation; while this status lasts until the light again goes out. But the chapter of the Margery book to which I have referred tells of the approach to demonstration of validity made in 1924, despite this handicap; and to-day the thing goes further.

The pans are loaded unequally, with some such disparity as four to one or even six to no weights; and under normal causes, there can then be only a complete grounding upon the platform by the heavier pan, a complete suspension in air of the lighter pan. The latter may swing horizontally, but can of course display no vertical motion. The supernormal behaviour which we observe is of three sorts. We get *static unbalance*, in which the light pan grounds firmly, holding the heavy one suspended in air. We get *static balance*, in which the unequally weighted pans are found, on the coming of the light, to be at substantial rest in a position of balance, both free in the air; and we get *dynamic balance*, in which both remain free in the air, away from the platform, but in which vertical oscillation of some prominence continues. Static unbalance is seldom satisfactory, since one cannot well meet the claim that an adhesive substance has been employed. Static balance is impressive, because it is difficult or impossible, even with prolonged fussing at the weights, to load the two pans so evenly that they will come to rest in a balancing position, without a very long period of gradually damping oscillation. And dynamic balance is impressive because of the *total absence* of damping, and the *consequent necessity* that *we picture a continuous application of force to the pans*.

Several additions to this technique are permitted whenever one asks for them. Walter says that he can attach his psychic element either to the pan or to the basket in which the pan is carried; and as warrant of this, one may find that levitation continues even after removal of the light pan for inspection. The status is then that the suspender basket on the one side is balancing or out-balancing the other side of the scales, with pan and four or five weights. Again, if one picture the trick as done through preliminary tampering with the scales-mechanism, one will be permitted (a) to put the heavy load at pleasure in either pan one selects; (b) to interchange the pans with their loads; or (c) to interchange the loads without interchanging the pans. Under any such test, the apparently lighter pan will continue to balance or outbalance the apparently heavier one, as it could not continue to do under fraud of the sort named.

The greatest freedom of exploration during action is permitted, and sometimes as many as three or four sitters engage in this simultaneously, so as to make it certain that all the space on all sides of the scales, as well as all the space under the pans, etc., is demonstrated to be free of connection members at the same instant. An addition to the technique, which is entirely a matter of the present scales revival, borrows from the bell-box procedure; a sitter is permitted to pick up the entire scales unit from the table, to move about with it as freely as its

*Journal American S.P.R., July, 1926, p. 393.

awkward size permits ; and this has been done on numerous occasions without interruption of the phenomenon of the moment. Likewise, during any examination of the scales unit as a whole or of any single pan, a white flashlight is freely used ; and one result of this is that the levitation of the scales often proceeds with a very notable degree of white light concentration upon it. And finally, there has recently grown up the custom of having the psychic leave her seat in the cabinet and another member of the circle take her place therein ; and while this interchange is being effected, while it lasts and while it is being reversed, the scales continue their supernormal action without interruption. On one occasion Margery even left the room momentarily in one of these tests ; and it is customary for her to go five feet or more away from the cabinet. Often the scales unit is examined immediately prior to the séance and found to be true in every respect. And always, at the end of a sitting, any sitter is privileged to take possession of the scales, assuring himself against any change in their condition, and to subject them to any examination or test whatsoever."

Now to resume the list of kinds of phenomena.

(c) We have had *trance-writing* in one week in nine languages.

(d) We have had *automatic writing* (*vide infra*) occasionally, and of first quality. It has been one of our minor interests, but suggests great possibilities of development.

(e) We have repeatedly had *music* on instruments which are not present. There is no radio in the house. One of the most impressive of these phenomena is the sound of the 9 p.m. bugle call of the American Navy, played as if on some distant chimes. One night, a British Army ex-officer was present. In courtesy to him, there was played the 9 p.m. bugle-call of the British Army, played as if by three trumpeters.

(f) We have *psychic lights* of all grades of intensity up to a sheet two feet wide and seven feet tall. This Walter calls his "shining garment," to be used later, he says, for complete materialization.

(g) *Materializations* have been very impressive. We believe that the teleplasm can be produced in many degrees of density. We can speak, first, of a type which cannot be seen or felt, but can be photographed with a quartz lens ; second, a kind of somewhat greater density which takes on form that can be felt, but in the dark only ; and third, there is a dense form of teleplasm which can be seen in good red light, or even white flash light, can be felt and examined and have its temperature taken. This material is like soft rubber, its temperature is about 40° Fahr. It is connected with the body of the medium, because even a gentle secret squeezing of it by one of the sitters will cause the psychic to groan, thus showing that it is connected with her central nervous system. Hands are formed, sometimes crude, sometimes almost perfect. They may or may not be covered with skin, they contain bones, though some bones may be missing ; they have finger nails. Such a hand will move about in a sluggish way and do things in good red light.

(h) *The Independent Voice*. When the mediumship was four months old, we first heard faint whispers from the cabinet. This voice rapidly developed till now it is a loud hoarse masculine voice.

We thought, as you do, that the voice, as a matter of common sense and experience, must come from the psychic, so we did what you would do to test it. We put a hand over the psychic's mouth, and still got the

voice. We filled her mouth with water, the voice went on and the psychic later ejected the same coloured water. Not content with this, Dr. Richardson devised what he calls a "voice-cut-out machine." This consists (*see* Fig. 15) of two luminous floats in a three feet U-tube, half full of water. Through a special glass mouthpiece and a metal gas-pipe, the psychic blows down one half of the U-tube. To maintain the floats at a difference in levels, the psychic's lips, teeth, tongue, and cheeks are wholly occupied. The slightest opening of the lips would let the floats go down to one level. Under these conditions, Walter goes on talking or whistling merrily. It appears that we thus prove, mechanically, that the voice of Walter is independent, not of the presence of the medium, but of the normal use of her anatomy and physiology. Conversation has been carried on with Walter on the 4th floor front in the house when Margery was 40 feet away on the third floor back. We have been able to record the whistling on the dictaphone when other voices than Walter's apparently come through. Before a sitting with strangers we ask each visitor to blow up the voice machine and then try to talk or whistle. No one has yet been able to do so.

(i) *The Baryta-water test.** The psychic is lashed in the glass cabinet. On the table before her, but two feet away, is placed a bottle half full of barium hydrate water. If one blows through this solution, a white cloud (precipitate) of barium carbonate, is thrown down, due to the action of the carbonic acid gas (CO_2). The psychic's mouth is now fully occupied by the voice machine. Walter talks, and at the same time bubbles may be heard going through the barium water bottle, and a luminous glass pellet is heard and seen to dance up and down in the bottle. At the end of the experiment, white barium carbonate fills the water. Thus, it would appear that we have three expiratory phenomena in the cabinet at the same moment: the psychic's mouth, Walter's voice, and the bubbles through the water. So we thought and declared, but Walter laughed and said "Set up the apparatus again," and we did so. We then repeated the experiment, the three simultaneous expiratory phenomena again occurred, but we found no trace of barium carbonate in the water. What was blown through the water at this experiment we do not know, but it was not the air of the room for that will cause a slight precipitation. What was blown through must have been some other gas.

(j) *Apports and deports.* We have had about twenty apports and one apparent deport. These phenomena are admittedly the most difficult to explain or even to accept. They are also most difficult to control as to conditions of search before and after. We have had apport of a pigeon (alive), several jewels, and fresh flowers.

(k) *Photographs.* We have always three cameras set up ready to take photographs from three directions, if we are told to do so by Walter. Two of the cameras are fitted with a fused quartz-lens, and

*Journal American S.P.R., March 1927, pp. 129-136.

the third is stereoscopic, with two glass lenses. We use hypersensitive films. The flashlight powder is so sprinkled over five electric sparking-points that the whole flash goes off at once. The developing fluid has been so modified that it will bring out a picture, more or less latent, even on an under exposed plate. All these details cut down the exposure of the medium and the psychic structures to a minimum of white light. They are all taken by white in the midst of good red light. The photographs taken then can be divided into four classes. (1) Those which are not seen by the eye but are recorded by both glass and quartz lens. (2) Those not seen by the eye, not recorded by the glass lens, but recorded by the quartz lens. (3) Those seen by the eye and recorded by both lenses, and (4) Those not seen by the eye or recorded by either camera, but yet manifest by mechanical means as being present.

(l) *Paraffin Gloves*. We have had a large number of paraffin gloves, each with a narrow wrist. Each is obviously of a masculine right hand, and is never that of Margery's husband, who has a deformed right index finger-nail. These gloves are produced under conditions which apparently render it impossible for them to be normally produced. A normal method of doing it has been perfected by someone in Belgium and also by another person recently discovered by Doctor Osty, in the south of France. The same normal way has apparently been worked out also by Doctor Jamieson in Nelson, New Zealand. This normal method consists in brief, of the application of a tourniquet to the upper arm till the hand becomes much swollen; the hand is then dipped in paraffin and then into the cold water. Next, the constricting band is removed on the upper arm, the swelling subsides and the experimenter is alleged to be able then to extract his hand from the glove. Doctor Geley, in his posthumous book, expresses the opinion that this cannot be done with the conditions under which he studied Kluski. We have a similar opinion concerning the gloves produced in the presence of Margery. (Fig. 16.)

(m) *Finger Prints*. From August, 1926, up to April 15, 1928, we have had seventy impressions of a thumb in dental wax (called "Kerr"). This wax softens in hot water, the impressions are then produced, and the wax hardens and becomes a permanent record. (Fig. 17.)

(1) The prints appear on marked pieces of wax, in the presence of strangers only, in strange houses, with Margery lashed hands, feet and head.

(2) All the thumb-prints obtained (with five exceptions) are the same thumb-print and are never that of a sitter.

(3) Some of them are negatives, both concave and convex. (Fig. 18.)

(4) Some of them are positives, both concave and convex. (Fig. 19.)

(5) Some of them are mirror prints of others. That is to say, they correspond to the others but are reversed, and ridges correspond, ridge for ridge. The observations as to identity and mirror reversals are confirmed by Governmental or Police Officials in Washington, Boston, Berlin, Munich, Vienna, and Scotland Yard, London, all in writing.

(6) It is not apparent how the mirror prints on a mass of wax can be produced in a world of three dimensions.*

(7) The thumb-prints of Walter in characteristics resemble those of Margery, 45 per cent.

(8) The thumb-prints of Walter resemble those of the mother of Margery and Walter, 70 per cent. in characteristics.

(9) These relationships are precisely what they should be in the case of brother and sister, and of son and mother.

(10) A paraffin psychic glove made May 17, 1924, shows the same thumb-print.

(11) In 1912, Walter left his mother's house on what proved to be a fatal train trip, and shaved himself before leaving. The razor was put away by his mother in her trunk. There was no other man in the family and the container was never opened till May, 1927. Walter's mother then handed the case to the finger print expert. He opened it with difficulty, extracted the razor with forceps and dedeveloped on the handle a latent thumb-print which he declares to be consistent, in every line present, with the Walter print.

If all the statements above are true, we have here an intrinsically super-normal experiment from which it appears one must conclude that there is produced, or reproduced, in the presence of Margery, a thumb-print which can belong to no one else but Walter Stinson, fifteen years deceased. No accusation of jugglery in photography can be made, because we have in our possession the three-dimensional masses of dental wax corresponding to each photograph.

The finger-print experts find themselves in a corner. They declare the prints to be made by primary contact with human skin, in other words, that the prints are not forgeries. Yet the prints are made with the psychic in a closed cabinet and no one present in the closed searched room but the finger-print expert. It would seem as if the prints under those conditions must be made by a materialized individual thumb, or must be a forgery. If a forgery, it is so successful that the experts are deceived, criminals could make similar forgeries, and the science of finger-print identification must fall.

There is a story which illuminates this subject. It is from a novel by R. Austin Freeman, called "The Red Thumb Mark." In brief, a print of the defendant's thumb is found at the site of the crime. In court, it is identified as his by the experts. The defendant's lawyer asks to have the experts excluded for a time, and then begs the judge to allow a simple experiment. The lawyer then produces a sheet of paper with twenty squares on it, and says: "I have here a rubber stamp of the defendant's thumb made by a photo-engraving process; with it I fill any ten of these squares, here and there, with an imprint. I now have the defendant put his thumb on an ink pad and fill the

* For an exhaustive examination of the thumb-prints, interested readers are referred to the April number (1928) of the American S.P.R. Journal; to be obtained from 15, Lexington Avenue, New York, U.S.A.

remaining ten squares with an actual print of his thumb." The experts then called back to pick out the ten real thumb prints. They not only picked out the wrong ones, but were 100% wrong. They made this error because they found the prints made by the rubber stamp to be identical in every respect with each other, whereas no two of the actual thumb prints were microscopically identical. And that is true; if you make a number of prints of your own thumb, no two will be exactly alike. They will be obviously from the same thumb, but will have minute differences because of the differences of temperature, the amount of rolling, the amount of pressure, the amount of ink, etc. Confirming this, we find in the seventy prints of Walter's thumb that no two are absolutely alike.

Furthermore, we have enlarged the thumb prints, even up to one hundred times, and we find that this brings out more anatomic details, whereas if the prints were artificially made, the texture, unevenness, and the defects of the material used would appear much magnified in an enlargement.

Lately we have obtained excellent photographs of Walter's hand making the prints in good red light. (Figs. 20, 21, 22, and 23.)

(n) *Subjective Walter*. The comment of all sitters is on the naturalness of Walter's conversation. He gives no sermons, and no messages. He maintains that he exists in a four dimensional world. He tells us something of his state, but as he says, it cannot be confirmed or be wholly intelligible, therefore, why try.

A GLIMPSE OF SUBJECTIVE WALTER.

Sitting at 10, Lime Street, Boston, August 6, 1925.

Walter put the psychic into trance almost at once, and then whistled cheerfully. He was in an easy mood and kept us enthralled by his wit and wisdom while preparing the marvellous exhibition of ectoplasm. A question about reincarnation brought the emphatic reply: "There is no such thing in the sense you mean. Nobody can return to earth to inhabit another body. But it is possible to influence a child before birth and to impress one's ideas on it. When you say 'That boy is like his grandfather' it is because his grandfather has worked on him. Now John and Mark left earth before they had expressed much of what was in them, so naturally they have been much interested in the little stranger who is coming into your family. All this winter they have been going to New York. Mark my words, the little beggar will show traits of theirs. So, if you have planned an invention, for instance, and do not live to finish it, you may be able to put the idea into the mind of some descendant who will carry it out. Otherwise, there is no reincarnation."

"All your thoughts are recorded indelibly over here, and it will be your task to review them, so beware what they are! But don't worry

too much—some of your misdeeds are not so bad as you think. It is only those that harm others which really matter.”

“No effort is wasted. We have a library in which are all the thoughts of those before us. By thinking, we can have access to them all. We have to work for that, too, however, and there is no posing. If I cannot make his ideas my own, there is no use for me to get out the works of William James. At death, your life passes before you like a picture.”

“There is a great difference between an intellectual person and an intelligent one. We have found that out here. (In response to a question.) Everybody is psychic, though some are more than others. In order to get best results, you must start young. ‘Except ye be as little children.’ Now I got the Kid (Margery) quite young, but it would have been better if she had started at twenty. Mr. Hill, he said, was too old to develop. His mind is too complex, too full of settled ideas. It is no insult to the Kid to say that hers is simpler than yours. He said Mr. Conant and Patty R. both had a good deal of power. She went into a trance once here, you know. John did that for deviltry. If you wish to develop, you must sit in a circle, and *be patient*.”

ANOTHER PHASE OF SUBJECTIVE MEDIUMSHIP.

The relation of the unique cross-correspondences achieved by the “Walter” control with this medium by no means exhaust the tale of the phenomena of a subjective nature which have occurred with her in the normal state of consciousness. There remain to be chronicled some notable instances of automatic writing in the course of which communications have been received from a great variety of purporting entities, and in some cases which we shall here allude to, there has been external verification of a striking kind.

The communications are of the following order :

- (1) From the recently deceased.
- (2) From the long past (*e.g.*, the Tudor period).
- (3) From the living.

CONDITIONS OF COMMUNICATIONS.

It has been found that with Margery, as in so many other notable cases, the personal associations of the sitter will affect, and usually determine, the nature of the communication and the identity of the intelligence communicating, without obliterating the “control” of Walter who, in these cases, claims to be the proximate agent of the communication, speaking of himself as “relaying” for the other person who desires to transmit the message. In the case of Margery therefore, the functions of “control” and “communicator” are respectively well defined and clear. But a fact to be noted by the student is that the handwriting as well as the mode of diction will in these cases be changed with each successive communicator, and will be more or less characteristic of each in turn. This has been very marked in the case of the “Johannes” messages of which we shall presently have to speak.

Walter, it would seem, lays the clues or lines of communication and perhaps provides the power of a psychic nature needed for the articulate expression of mental impressions too attenuated for self-record : just as he appears to have built for the cross-correspondences between Boston, New York, and Buffalo, certain avenues of transmission which, once established, will carry messages of mental telegraphy automatically. For this work of his, the similitude he borrows from the radio seems aptly expressive.

(1) *From the Recently Deceased.*

The earlier experiments in automatic writing date from the arrival of Mr. Bligh Bond in the fall of 1926. Margery lent her hand and Mr. Bond placed his fingers in contact just as he had been in the habit of doing in the case of Mrs. Dowden of London. In this position he would be unable to influence the actual writing by any muscular control but a purely psychic association proper to himself or to those with whom he had worked might be expected on the evidence already offered by his former work.

Margery, it is certain, had but little knowledge of the details of Mrs. Dowden's mediumship, and as regards Mr. Bond's archæological work, she had but hearsay evidence and had not read his books. It might be assumed that, so far as any subconscious impressions would make themselves evident, that a "monastic" influence might be apparent.

But this was not the immediate result. It was the unexpected that happened.

Prior to Mrs. Dowden's long series of sittings with Mr. Bond, she had received with another sitter the very evidential messages since published by her under the title "Psychic Messages from Oscar Wilde." This communicator did not manifest his presence with Mr. Bond, except that he was merely an interested spectator of a sitting or two at which Wilde was communicator. There was no literary affinity to draw him, and the habitual associations of Mr. Bond's group would be unsympathetic. Nevertheless, it is Oscar Wilde who at first turns up in the new grouping of influences.

The contact once established, Wilde is able to write through the hand of Margery when she is sitting alone. On October 25th, 1926, he gives the following:—

"I am coming to you through the mind of another—perhaps it is just as well—call it the subconscious if you wish, only thank God there is a mind at all : so many seem to have lost theirs. I am going to try and help you with an idea, part of it truth, and part lies. I have told you lying is an art. It requires the most careful study. Practice must precede perfection. Ancient historians gave us the most delightful fiction in the form of fact : the modern novelist gives us dull facts under the guise of fiction.

"Modern fictions and writers of poetry seem to be increasing. I would discourage it. We will go back to the ancient monks in whose hands dramatic art becomes abstract and mythological.

Let us not stick to life : it becomes so boresome, vulgar, and commonplace ; but rather let us enlist Death in our service ; clothing it in strange raiment and resonant music.

" If people talk, let them ! You can't possibly stop them. I have told you there is only one thing worse than being talked about, and that is, not being talked about. So let's proceed. We will revive the old art of lying and the old art of truth.

" I was not appreciated living ; nor do I expect to be, now that I am dead—dead !—what a beautiful word. It conveys the meaning that the end has come, an end to everything. I was a great artist in my line. You will never find a greater one. With full appreciation of myself, let us proceed."

And he proceeds to sketch out the lines of a play in which the monks of old time are to perform their part anew on earth's stage. Had circumstances permitted, this plan might have developed : but it was not to be. Yet strangely enough, the Oscar Wilde control of Mrs. Hester Dowden has found dramatic expression in a play claiming to be written under his control, and recently produced at the New Theatre, London, with the title " Is it a Forgery ?"

A COMMUNICATION MADE WITHIN ONE AND A HALF HOURS AFTER DEATH.

On February 18th, 1927, at 5.30 p.m., at 10, Lime Street, Dr. Ozora Davis, President of the Chicago Theological Seminary, was sitting with Margery for automatic writing. The sequence of the resulting script was interrupted—the name TINNEY or TENNEY being written and repeated. No explanation was given, and there was no clue to the meaning.

On the evening of the day following, the 19th, in presence of Dr. and Mrs. Davis and another lady, Margery was again holding the pencil and Mr. Bligh Bond was touching her hand. In the course of a communication relative to matters in which he was interested, there ensued a like interruption, and in fairly large characters there was written :

" TINNEY, TINNEY, TINNEY, TENNEY."

Again the name was unrecognised. On Mr. Bond's asking for information, this was written :—

" Some one came for a minute—not of us."

February 20th, at about 6 p.m., the following came through the hand of Margery, Mr. Bond's fingers just touching her hand :—

" TENNEY . . . I have died . . . I have just died . . . I am dead, they say. I do not know . . . I am not dead . . . I have read of this place before I died . . . I said I would . . . I am just dead."

Mr. Bond took the pencil and with Margery's hand touching his, the word " NEWSPAPER " was written. Margery then took the pencil and again came the word :

"NEWSPAPER."

Then, after a pause :

"Mary is waiting . . . George Tenney. . . . Margery . . . George Tenney."

Mrs. K. E. Brown, one of several friends present, was asked by Mr. Bond to look at the death-column in the Boston Sunday Herald and to say nothing of what she might find there. Whilst she was examining the notices, Dr. Davis looked over her shoulder. He then said he would like to take the pencil, and did so, Mr. Bond's hand being placed on his. The question was asked : "Please give your address." The answer was written :

"Here . . . Confused . . . It's all so strange."

Mr. Bond said : "We are glad you have come here, George Tenney." Then Dr. Davis's hand wrote :

"I am glad. Funerals are hard, and I am weak."

Mr. B. : "Can you give the names of any relatives?"

"There are dear ones scattered."

Mr. B. : "Please give your address."

"Georgetown . . . I cannot . . . Thank you."

The party now inspected the death-column in the "Herald" and saw the entry :—

"GEO. B. TENNEY. Feb. 18th. Boston. Funeral at Georgetown . . . etc."

Dr. Davis said that as he had just inspected the death notice, the word "Georgetown" would most likely be in his own subconscious mind. Only Mrs. Brown, Miss Laura Crandon, and himself had seen the notice. For the rest, none of the other persons present (ten in all) could have known of the circumstances of the death or the name of the man. The record of the Sunday experiment is attested by all ten names.

On Monday, the 21st, at 5.12 p.m., Mr. Bond holding the pencil and Dr. Davis touching his hand, there was a further attempt to write the name "Tenney." Mr. Bond asked questions and obtained answers as follows :—

Q. "Did you die suddenly?" A. "No."

Q. "Were you on a visit?" A. "Not a visit."

Q. "Have you relatives in Boston?" A. "Yes."

(After looking at the telephone directory.)

Q. "Is G. Tenney of ——— a relative?" A. "No."

Q. "Or Geo. Tenney of ———?" A. "No."

(Here Margery took the pencil, Mr. Bond touching her hand.)

"George Tenney. Yes." "B." "B. Tenney." "B."

Q. (by Mr. Bond) "Did you keep a restaurant?"

"Food. No, I will tell you. I am not dead. Why do you want to know? Who are you? I do not know."

Q. "Did you not say that you had read of this place?"

"No . . . not read it. But I was not dead. Lies. . . all lies—I (am) not dead . . . I live . . . No, we do not, if dead."

I have a store . . . I run my own store . . . Food . . . It is good food . . . very cheap . . . cooked food . . . in Boston."

Q. "Whereabouts in Boston?"

"I can't know . . . it is near here . . . I do not wish to sell. I am closed now . . . I did not want it open . . . The women run it . . . I did not feel well."

Q. "Will you not trust the women to run it for you?"

"No . . . They are no good . . . I worked hard."

Q. "Did you upset your health by overwork?"

"Yes. My health was poor, but I knew all my food, so that. . ."

Here the writing was interrupted by household calls. A little later Dr. Davis, deciding that the expression "near here" must mean T—— Street, Boston, where the telephone list gave the name of the householder as George B. Tenney, called up this address over the 'phone, and discovered that the shop had belonged to the deceased man and that his womenfolk were now in charge.

Dr. Davis further ascertained that G.B.T. had died in a Boston hospital at 4 p.m., on the 18th February, about an hour and a half before his name was written at the first of these sittings.

George Tenney had died of diabetes. He had been ill for a long time, and unable to attend to business. It is probable that he had been unwilling to relinquish the management and control of his place.

(II.) COMMUNICATIONS FROM THE DISTANT PAST.

On February 1st, 1927, Mr. Bond, sitting with Margery for automatic writing, the name "JOHANNES" was written. Mr. Bond said he thought that this might be either Mrs. Dowden's regular "control" (who had been responsible for many communications received in England in 1926), or the monk Johannes of the Glastonbury scripts. He asked the question "Will you be able to work through this channel?" The reply came through Margery's hand:—

"We shall try. Many moons have gone since I unfolded thee. A strange and . . . countrie this. Why did you come? And are you to give up your old associations?"

A good deal of writing followed on this and subsequent days which made it clear that this was Johannes the monk of the sixteenth century, and not the other Johannes. The script was small and cramped. It bore a distinct resemblance to specimens of the "Glastonbury" script obtained by Mr. Bond twenty years or so before. One page has been published in the Clark University symposium volume. This is headed "Walter relaying for Johannes." The communication runs thus:—

"I have come to cheer you on. You will lay each stone so it may last."

Mr. Bond asked "Can you see the foundations rising?"

"Yes, and great work is never buried. It remains and will its story tell. Of course, we must have our little jokes—even as my gargoyles looked like our Monk."

Margery has attested the fact that she has never read Mr. Bond's book and has no knowledge of the story of the gargoyle which is told in "The Gate of Remembrance." She was not familiar with the personality of this humorous monk who aims jokes against himself and his ponderous girth.

But this feature is reproduced in several scripts, as well as a more serious "motif." As an instance, we may quote from a script received on February 13th, in presence of Dr. Ozora Davis, with whom Johannes delights to argue as Catholic versus Protestant. Johannes had written for Mr. Bond:—

"I will tell you when the Mendips are green, and things will come for you when the Mendips bloom. Revelations come with the growth of the minds of men."

Dr. Davis then asked "Will Catholic and Protestant ever come together?"

"I was a Catholic, but our souls are one. It is a matter of Mind but I still hold firm to ye olde Faith. It was a solace. I loved the monastery, and the quiet, and the afterglow of the sun sinking behind the Mendips. I did not like the babel of the monks. Some distressed me much. But a pretty place it was."

Dr. D. "How can we make this belief help us best?"

"It is hard to say: but we held the secret of happiness. For to be happy, we must create with hand and brain; and your young monks refuse. They do but play."

(Here Johannes alludes to the theological students under Dr. D.'s care.)

Dr. D. "We mingle in the world for service . . . what danger lies in this?"

" . . . That ye will (be)come too familiar, and men will not look up to ye and take the Word from ye. It is best to dwell apart and keep a mystery that men will wish to brush aside. That is where ye fail and we were much successful."

Later the argument proceeds on other lines. Dr. Davis asks whether a papal (despotic) rule is not out of place in a democratic country. The answer comes:—

"Do ye mean by 'democratic' yere age does become too broad-minded?"

Dr. Davis. "It means 'the rule of the people' Johannes."

"I do not approve. It is like the reign of Queen Elizabeth—too much common talk. It cheapens he that talkes and he that listens."

Dr. D. "Well, we are living in a democratic country and the system of government is still on its trial. It has brought us some advantages."

"Well, ye must try it out. I fear for ye. I hope ye have

lots to eat. I liked to eat. They quite disapprove of me."

Mr. Bond. "But your Abbot was kindly, I am sure."

"He feared I would roll on him."

Dr. D. "Johannes. I believe I know why you never married. The woman all wanted slim husbands."

"He jokes! But I dearly love ye jokes. He laughs like I did laugh. Protestant humour! A lowly thing. A joke and a thing of beauty is a joy."

Dr. D. "Well humour can go with religion even in a Protestant."

"It is a religion. If you could have seen my stomache when I joked!"

Dr. D. "We have a law here against wine and beer. What do you think of that, Johannes? No joke, eh?"

"What a most extraordinere and demoniacal countrie—that is a joke on 'democratic.' I must have my wine. I will not choose yere countrie. Ye are most welcome to stay within."

Dr. D. "When Mr. Bond goes back to England, I wonder what the effect will be when he springs his American slang upon the President of the S.P.R.?"

"My stomache does but shake. I join with you in joy . . . May the peace of God be upon ye.—JOHANNES."

Occasionally the poetic and romantic side of this nature-loving monk will express itself in verse, a little clumsily as might be expected when given through an unaccustomed channel. Here is one specimen which appeared quite spontaneously on March 27th.

"We cannot say to ye how long your days may be
For cycles end. Your spirits, when set free
Will know the Past, the Future, both are one.
Will hear the Master's words to you: 'Well done.'
Then you will know the workings and the ways,
And know why monks worked well in ancient days.
So, as the hooded falcon, men to-day
Hooded by greed and avarice—the way
Is very dark.
The light, when gained, is used to destroy
Ye must have light, more light, if ye would know
The perfect Day."

And on March 26th:—

"Ye vision me at eventide. The sun hath set: the moon-dusk
glows
In hallowed cloister, ancient monks, chanting their hour, walk
to and fro.
The churls will soon their matins sing
The day will break; the forges ring,
Each in his tongue his praises bring.
In ancient days. . . ."

One further example of Johannes is very characteristic. On this

occasion Judge Wm. Cannon placed his hand upon Margery's.

"God wot, how ye do laugh!—like theigns at eventide.

Labours are ended : laughter comes easier. I come to ye alone but to cheere ye on yere way.

Dig deep and longe. Many times you will meet failure,

But ye will always find ye laboure worth ye while.

Eternal mysteries given ye to solve, but easy if one can trust and know."

The allusion to digging seems to refer to Mr. Bond's work. Judge Cannon did not know the word "theigns" and in this form it would be unfamiliar to most. The "thanes" were the petty nobility of the olden time.

(III.) COMMUNICATION FROM THE LIVING.

At least one example of this less frequent phenomena has occurred in connection with the Margery mediumship. It is worthy of special note because it has been capable to some extent of verification. The actual name of the communicator is withheld at his own request, and for this reason both forms in which the name came through are pseudonyms in the present record.

At 9.30 p.m. on New Year's Eve, 1926-7 Margery was sitting with Mr. Bligh Bond for writing. Margery was holding the pencil and nothing special was in mind. Mr. Bond said "We will ask them to give what they wish." After a line of up-and-down strokes, these words were written :—

"Yes. You are kind. Old friends have changed : old manners gone. Imagine a dry New Year's Eve ! Take a few of these busy folks and chop their heads off on the Tor—(like) the last Abbot."

Margery was quite in the dark as to what this meant, and Mr. Bond explained that it was a humorous reference to the fate that overtook Abbot Whiting when he surrendered Glastonbury Abbey to the King in 1539. The "Tor" is the hill overlooking the Abbey.

"Yes, if they could see your ugly posts, they would weep salt tears."

Q. What posts do you refer to ?

"The ones you put in to shew the old Abbey—and you an architect. Hang you from the thornbush."

Q. "I suppose you mean the Holy Thorn?"

"Of course. The thorn inside the gate."

These matters are not within Margery's knowledge. Mr. Bond had put tarred stakes to indicate the outlines of foundations excavated and afterwards filled. The thornbush is an object of much interest to visitors on account of its historic associations. There was further badinage on the part of this facetious communicator and Mr. Bond then asked who he was. Was he a friend ? "Yes." Someone he had known in life ? "Yes." "You know who I am."

(Mr. Bond) "I am sorry I have not the least notion. Why not tell me.?"

"A good New Year's puzzle for you, Bond."

Q. "Well, won't you tell me your name?"

"Ask me no questions and I shall tell you no lies. No, guess again."

Finally, he was induced to give a name. Margery wrote "FLOHR—" (pseudonym). This was unrecognised. Mr. Bond then took the pencil and Margery placed her fingers on his hand. The following was then written fluently :—

"I am from the Isle of Apples. I will keep my eye upon you—FLOHR."

Mr. Bond found that Margery had not the least idea what was meant by "the Isle of apples" at his suggestion she again took the pencil and wrote :—

"The blessed Isle of Avalon

Upon a marsh they built a kirk.

I am your friend—a monk—your worthy friend.

You know me well."

Q. "Do you mean that I know you in earth-life?"

"Yes, I do not well see how you could know me otherwise as you have not been off this earth."

Once more an attempt was made to get the name and Margery wrote :—

"FLOWER."

(Mr. Bond) "Why, that is the name of a friend of mine at Glastonbury with whom I have had business."

"Certainly—Yes."

Q. "Are you talking to me in your sleep,?"

"Not so."

Q. "Well you must be travelling in your dreams. I wish you a happy New Year."

"A hot and happy one."

Q. "Now, Flower, listen to me. I want you to remember all about this dream when you wake. You have been dreaming true. Mind you remember all about it."

"Yes."

Q. "And be sure to write it all down. You will promise me this?"

"Yes. I will act as your adviser . . . adviser."

Q. "Do you fully understand that you have come to me here?"

"I am here."

Q. "Do you realise that your body sleeps?"

"I do not know."

Q. "Will you make an effort to remember everything?"

"I will, if I can."

Q. "Now then, once more, give me your name. The lady holding the pencil does not know it. I want you to sign your full name

through her hand. Then I shall be quite certain that it is you and no other."

(Margery writes slowly and in long sloping letters the name (pseudonym used here.)

" HAROLD A. FLOWER."

The name is perfectly correct and the style of lettering appears characteristic of the writer.

Mr. Bligh Bond duly reported to his friend the circumstances and received an acknowledgement followed later by a fully explanatory letter, which was delayed owing to pressure of business. It bears out the assurance that Mr. Flower was *not* asleep at the time that the communication was made.* The following is quoted from his reply:—

"Your letter written at New Year came duly to hand with enclosed copy of automatic script. This interested me greatly as it so happened that at the time it was received by you, I was sitting up late with my brother-in law, who is much interested in architecture and was discussing with him the topic of Architecture in America, your name being mentioned many times in the conversation. In order to make certain of this, I asked my friend to give me his own recollection of what we discussed on that night, and he at once confirmed my remembrance.

"I should further say that the signature is so nearly a facsimile of my own (earlier) form of signature that at first sight I thought it had been copied from one which appears in my personal records. There has been a change made in the style, the method of forming the 'H' being notably different now.

"I would add that the spelling 'FLOHR,' first given for my name is the original way in which my father's family spelt their name. Probably this is unknown to yourself or anyone in G. . .

"I think the 'ugly posts' alluded to in the script are your tarred stakes, which I certainly do not admire except for their utility.

"Altogether, I think the episode remarkable, as I was undoubtedly thinking of you and your American tour that evening in connection with architecture. As you know, I followed your plan of visiting America with considerable interest. It makes the episode the more remarkable when you realise, as I have told you, that I am strongly averse to the teaching of your doctrine."

Yours sincerely,

HAR. A. FLOWER.

(*Was the difference in longitude taken into account? 9.30 p.m. in New York is 2.26 a.m. in London; the difference is 4 hours 56 minutes.—
EDITOR P. S.)

EXPERIMENTS IN THOUGHT TRANSFERENCE.

MARGERY AND OTHER MEDIUMS ACTING AS "PERCIPIENTS";
WALTER AND CO-OPERATING ENTITIES AS "AGENTS."

EXPERIMENTS BEARING UPON WALTER AND OTHER MEDIUMISTIC
CONTROLS AS INDEPENDENT PERSONALITIES.

By MARK W. RICHARDSON, A.B., M.D.

The most recent phenoma observed with Margery have been of the subjective type and have been described in full in the May number of "Psychic Research," N.Y. The article by one of us (M.W.R.) is entitled: "Experiments in Thought Transference: Margery and other Mediums as Percipients; Walter and Co-operating Entities as Agents. Experiments bearing upon Walter and other Mediumistic Controls as independent personalities."

These experiments, over thirty in number, began on January 4th, 1928, and extended over a period of three months. The first experiment had a very simple object—to demonstrate post-hypnotic effects upon Margery as subject with Walter as agent or hypnotiser. Once started, however, Walter increased the scope of the inquiry with great rapidity.

He first caused Margery and George Valiantine to carry out identical and simultaneous post-trance suggestions at Lime Street.

Next he did the same even though the mediums were separated by the distance of a mile.

Following this he transferred in sections a series of facts known only to him (through clairvoyance in the dark) to Margery in Boston, to Valiantine in New York (250 miles); to Dr. Henry Hardwicke in Niagara Falls (450 miles), and to Mrs. Sarah Litzelmann, in Qgunqit, Maine (60 miles).

Up to this time Walter's activities had been assumed to be closely associated with Margery's person, but now he separated himself completely from her, exercising his clairvoyance in the dark at Lime Street, even though Margery were eight miles away in Newton. Finally having become associated with the Chinese controls of George Valiantine, Walter allowed them to use his three mediums as channels for a remarkable exhibition of cross-correspondence in Chinese scripts. Two characteristic experiments are given in some detail as follows:

EXPERIMENT No. 15.

(March 3rd, 1928.)

This experiment was carried out under the following conditions, there being four groups concerned: (1) at Lime Street, Boston, with no medium; (2) at 70, Chestnut Street, Boston, one-eighth of a mile away, with Margery present (no trance); (3) Valiantine in New York (trance) 250 miles distant, and (4) Dr. Hardwicke, Niagara Falls (trance) 450 miles distant.

1.—At about 9 p.m. the following committee went up to the usual séance-room at 10, Lime Street : Capt. X., Mr. J. H. Brown, E. E. Dudley, Mrs. Richardson, Mr. A. R. Crawford (Chicago University), Dr. E. W. Brown. They made a complete circle, X. and Dr. E. W. Brown being adjacent to the east and west wings of the cabinet. **THERE WAS NO MEDIUM PRESENT.** The door was closed and locked by E. W. B. Lights out. Phonograph going.

Capt. X. brought a new collection of cards which had been prepared at his establishment, individual clerks having each pasted a single advertisement on a separate card. The cards were then put into a box at the Head Clerk's office, not looked at by him, and then delivered, sealed to Capt. X. Capt. X. handed the box to Mr. J. H. Brown who kept it in his hands, in sight of all, till the committee entered the séance-room. No one person therefore, in the world knew all the cards in the box, and the only person to know a particular card was the one who had made it, and, in each instance, that one person was an unknown clerk, who had no knowledge as to the purpose to which the card was made.

(Following notes are by E. E. Dudley.) J. H. Brown had charge of box of cards. He removed the paper covering just before the lights were turned off, and then sat with the covered box on his knees. Circle was formed and almost at once the right hands of L.H.B., E.W.B., and E.E.D. felt cold. This was followed by reports of "cold breezes" from the cabinet by X. and E.B.

At approximately 9.10, J.H.B. shook the box in order to mix the cards, removed the cover, and Capt. X. drew one card. He held this in his fingers for a few seconds and then passed it to A.R.C. In the meantime, J.H.B. closed the box and placed it behind E.E.D., but in his chair so that it was wedged tightly in place. A.R.C. held the card edge up, in the centre of the table, and while doing so reported that his hand (the left) felt icy cold, that he had a pain in his chest, and that he felt slightly dizzy. At approximately 9.15, or a little earlier, all the circle heard five raps in the cabinet. They were distinct, spaced about one second apart, and there seemed to be a slight hesitation after the third rap. They were like the sounds made by a tightly padded object on non-vibrant wood. All agreed as to the number of raps, five, and also as to their general location, the East side of the cabinet.

In accordance with Walter's instructions of March first, A.R.C. then put the card in his case (a bill-fold with snap fastener) and placed this in an inside pocket. The circle was broken only at the time of drawing the card, and when A.R.C. placed it in the bill fold, and at those times only to the extent that the operations made necessary. While A.R.C. held the card on the table with his left hand he was controlled at the left shoulder by Mrs. Richardson.

Circle broken at 10 p.m. Lights on. Door unlocked by Mrs. R.E.E., D. takes box of cards—none of which had been seen by any of the group at any time, except that Capt. X. had put his thumb-

print on the backs of all, but he did not see the fronts. We proceeded to the bookroom in a group.

II.—At 9 p.m., at 70, Chestnut Street, Boston, Margery sat in bright light, no circle, no trance; purely an objective sociable evening party, except that Margery had pencil and paper. There were present besides Margery:—Dr. Richardson, Dr. Louis Arkin, Mr. and Mrs. E.D. Miller, Mr. J. Fred Adler, Mr. and Mrs. Carl Litzelmann, Mr. and Mrs. Whitney, Mr. and Mrs. R. M. Baker, Mr. Norcross and Dr. Crandon.

9.37 p.m., with no sign of trance Margery began to write and produced the following: A crude picture of three smoking cigarettes, four unlighted cigarettes, and a rectilinear figure which she outlined twice and which turned out to be exact size, to one-sixteenth of an inch, of a package of cigarettes. Under it she wrote:—

HA HA THE JOKE IS ON THE COP (this means Capt. X.).

ONE OF THE LETTERS HAS FALLEN OFF THE WORD.

(Figs. 24 and 25).

On the second page she wrote as follows:—

EL.

EL.

AND I HAVE FOUND WHAT I WALKED FOR.*

EL.

She then went on writing on the third, fourth and fifth pages as follows:—

JOHN REPORTS THE JUDGE'S FOOT IS ALRIGHT. (This refers to Mr. Gray having sprained his ankle at 10, Lime Street, March 2nd, 1928.)

ASK YOUR FRIENDS WHY THEY MIX THE ANIMALS. A ROSE BY ANY NAME WOULD SMELL AS SWEET, COP.—HA, HA. W.S.S.

5 RAPS—

5 RAPS—

IT IS AS HE SAID THE NAVY GLUE IS BAD—HELLO AND GOODBYE—YOU WILL FIND THE MISSING LETTER IN THE BOX.—W.S.S.

ATTA BOY (Fig. 25).

10 p.m. The Chestnut Street group and Margery returned to 10, Lime Street, where the Lime Street committee reported to Dr. Richardson, before any word was said, unanimously, "WE GOT FIVE RAPS."

(N.B.—This, of course, means the five letters of the word Camel.)

10.15 p.m. Mr. Crawford produced the card which had been selected upstairs in the absence of the medium. It was found to have on one side of it Capt. X.'s identifying thumb mark, on the other side there was pasted a coloured advertisement representing a package of Camel cigarettes. Out of the top of the package protruded three cigarettes.

*A common American advertisement is "I'd walk a mile for a camel" (cigarette).

Superimposed and pasted on the top of the Camel advertisement was another bit of illustration cut from some magazine representing a small cat. Pasted on the bottom of the Camel picture was a single piece of paper containing two letters C.A. Between the C. and the A. is an obvious bit of glue. In the bottom of the original large box containing all the cards was found a printed letter T. By referring to the text of Margery's script a meaning will be seen for all of it in the details of this picture just described (Fig. 25).

III.—10.45 p.m. New York called up and reported (actual original document received next day by mail) from Mrs. Cannon speaking :—“9.40 p.m., have the Kid (this means Margery) under. 9.45 p.m. Valiantine out. Started to draw package of cigarettes with two sticking out. ‘C.A.’ underneath the drawing, also, ‘I HAVE WALKED C.A.’” (Fig. 25).

IV.—At 10.36 p.m. came a telegram dated Niagara Falls, March 3rd, 1928, 9.52 p.m., as follows :—

DR. L. R. G. CRANDON,
10, LIME STREET,
BOSTON.

M STOP CAMEL IMPRESSION.*

HARDWICKE.

Thus we have (Valiantine) CA + (Hardwicke) M + (Margery) EL
= CAMEL.

SUMMARY.

The execution of this experiment was practically perfect. It may be discussed in three stages. First, the preparation of the mental material or thoughts to be transferred. Secondly, the fortuitous selection of a portion of this material and its accurate recognition (both in the dark) at Lime Street, by Walter, Margery's control. Margery, herself, being absent. Finally, the transfer, in sections, of this mental material to (1) Margery; (2) Valiantine, and (3) Hardwicke; all within the space of a very few minutes.

As to the mental material, it is hard to see how knowledge as to its character could have been better guarded. Of course, if one desires to take refuge in the “cosmic reservoir” theory of universal knowledge, the details of the cards were possibly accessible to some supernormally endowed intelligence, but, even with this point granted, who was that intelligence? Certainly not the Walter-Margery entity, for Margery was an eighth of a mile away, gaily chatting in a brightly lighted social gathering. This being so could Walter have found for his purposes sufficient mediumistic power in some one or all of the sitters at Lime Street? This is possible, for Walter has often asserted that Dudley, though never entranced, has been often times a rich source of psychic energy. We might then have

*Hardwicke reports later, verbally, that he perceived clearly a camel about 2-ft. high plowing along in the sand—going from left to right.

a Walter-Dudley entity with a modicum at least of the supernormal powers hitherto exhibited only by Walter-Margery. In any event, the Walter-Margery entity has become separated so that when finally we come to the actual thought-transfer we find Margery like Valiantine and Hardwicke restricted to the rôle of percipient. Under these conditions we might represent the individual transfers as Walter-Margery, Walter-Valiantine and Walter-Hardwicke reactions. When, however, we look at all these reactions, actual or potential we find that they all have one common factor and only one—Walter, who makes his combinations when and how he chooses. This being so have we not practically established Walter's independence?

Two very important points remain. First, it will be remembered, Margery wrote "a letter has fallen off the word" which was proved later to be true. Now here was a fact which was certainly not known to the clerk who made the card nor to anyone else, and which, until the box was opened, could have made no ripple in the "cosmic reservoir," which fact, nevertheless, was recorded immediately in Margery's script by Walter as soon as he had chosen and observed the card.

Another exhibition of supernormal knowledge concerned Judge Gray's ankle, which at Lime Street, a few days before had been slightly sprained. The Judge had forgotten the sprain in fact, and had certainly mentioned it to nobody on his return to Niagara Falls. Nevertheless, John, Walter's assistant in charge of Hardwicke, asks the Judge in Niagara Falls how his ankle is, and reports its favourable condition almost immediately through Margery, at Chestnut Street, Boston.

EXPERIMENT No. 18.

Sitting at 10, Lime Street, March 17th, 1928, 9 p.m. Present : Dr. Richardson, Mrs. Baker, Mr. and Mrs. Litzelmann, Mr. and Mrs. Saunders, Mr. J. H. Brown, Mr. Adler, Mr. and Mrs. Miller, Mr. and Mrs. Neres, Mr. Dudley, Miss Marian Richardson, Mrs. Richardson, Dr. Crandon, and Margery. Trance was exceptionally deep, both hands were colder than usual.

Walter came through promptly and carried on a merry conversation with the sitters. He said, among other things, the following epigram : "All is not Chinese that chinks." He then said that he was providing the energy for to-night's experiment but that he was in no way responsible for whatever his Chinese guests might do or say. He then called for pad and pencil, told us to release the medium's hands and turn on a LOW RED LIGHT, and let her do what she pleased. Whereupon, Margery took up pencil and wrote on the top page of the paper pad in nine vertical columns but with such speed that those nearest her thought that her hand was merely trembling. The longest time used in writing one column was seventeen seconds ; the shortest was twelve seconds. This shortest column contained fourteen characters.

Sitting closed at 9.53 p.m. We were told to leave the red light on and to go downstairs without walking much about the séance room.

It was then discovered that the page Margery had written on contained 145 apparently Chinese characters. (Fig. 29.)

Downstairs in bright white light, no circle, Margery began to write at 9.55 p.m., and she wrote up to 10.21 p.m., five more columns of Chinese characters. Of these characters twenty-four were similar in intensity to those written upstairs. Others, forty-three in number, were heavily overscored (Figs. 26 and 27).

At 10.42 p.m., a telephone came from New York, and gave the following episodes at the sitting with Valiantine described by Mrs. Cannon and later confirmed by the following written report:—

Saturday, March 17th, 1928.

(St. Patrick's Day.)

Sitting at 15, Lexington Avenue, 8 p.m.

Sitters: Not sure of all names.

9.50 p.m. Sound of reed flute. Voice announces "Kung-fu-tze." Addresses Mrs. Cannon as "Rae" then gives greetings in Chinese. Then said "One-two-three-I try." Mrs. Cannon asked if he meant three mediums, and he replied in the affirmative.

9.55 p.m. Trance.

9.57 p.m. Out of trance.

9.59 p.m. Lights.

10.2 p.m. Valiantine starts to write. Draws a circle—retracing lines several times—draws a smaller circle inside of larger one—then a square—then characters between the two circles—then retraces outer circle twice.

Writes "Kung-Fu-Tze."

The foregoing is an accurate account of the occurrences at the Séance, in so far as they pertain to the cross-correspondence experiments.

(Signed)

WINIFRED BREEDEN.

GEORGIA ST. CLAIR MULLAN.

RAE B. CANNON.

ANNE MARSHALL.

HEDDA GILLETTE.

ALMA LINDWALL.

WM. M. CANNON.

CELIUS W. GREGOR.

ARTHUR SMITH HAWLEY.

At the sitting of March 17th, 1928, at which the apparent control Kung-fu-tze had been invited to come by Walter, there were several rather broad and general questions asked with the idea that possibly the control would answer them. The questions were not written down, but they are, more or less, implied by the answers as will be seen.

Dr. Hsieh, a Chinese scholar and one time Commercial Envoy from China, came to Lime Street and brought with him, Dr. Huang,*

*Tsefang F. Huang, S.B., S.M., M.D., Chief, Department of Epidemiology, National Epidemic Prevention Bureau, Peking.)

a graduate in medicine, at the present time a student in the Harvard Graduate School of Public Health, a Chinese of great learning. They agreed that the writing produced by Margery's hand in red light and later in white light was true original Chinese. (They avoid the word ancient and use "original" instead).

Dr. Huang now devoted himself to a translation with such accuracy as is possible. He said that greater time put in on it, and perhaps by one who knows more than he, might bring out more precise distinctions of meaning. His translation is as follows:—

... The Master said: "The primary object in life of a man of virtue is not to be always well-fed, nor to be always comfortably housed. He is diligent in his work and careful in his speech. . . ."

Yu-tze said: "Truth is akin to faithfulness, as it enables one to abide by one's words; humbleness is akin to politeness, as it keeps one away from disgrace and shame. . . ."

Yu-tze said: "Serenity is the most valuable fruit of politeness. This is the most beautiful teaching of our ancient sages."

"He is a filial son who is able to do small as well as big type work."

Confucius said: "He is a filial son who studied his father's ambitions during his life-time and observes his life-history after his death, and who does not forego his father's "ways" within three years after his death."

Tse-King said: "The Master's ways were characterised by kindness and gentleness, humbleness and politeness. Neither should our ways differ from his ways. . . ."

The following is a translation of that which Margery wrote March 17th, 1928, in bright white light:—

The Master said: "Isn't it a happy thing to have the opportunity to studies and to revive your studies?"

"Isn't it a pleasant matter to receive a call from a friend from afar?"

"Isn't it like a true gentleman to possess knowledge and yet not to be disheartened when your knowledge is not known to others?"

Yu-tze said: "It is improbable to have a man who is good to his parents, and brothers who could be disobedient to his superiors. It is impossible to have one who is not disobedient to his superiors who could be a disturber of public peace. . . ."

SUMMARY.

As in the two previous experiments Walter here played a secondary but most important part: that is, he prepared the way and arranged the apparatus for the use of his Chinese associates. That these conditions were nearly perfect is shown by the marvellous celerity with which Margery transcribed the Chinese ideas.

As to these ideas we are assured by native Chinese scholars that they bear the hall-mark of "original" Chinese literature to be found only in one or two libraries in this country. Under these

circumstances, what becomes of secondary personalities as factors in this phase of Margery's mediumship?

Absolutely certain is the fact that neither Margery, nor Walter, nor any of this circle of sitters know anything about the Chinese language or literature. Possibly some ingenious critic may suggest that Margery-Walter performed a so-called book-test and brought the Chinese script from some distant library.

EXPERIMENT No. 20.

Sitting at 10, Lime Street, March 24th, 1928, 9.5 p.m.

Sitters to left : Dr. Richardson, Judge Hill, Mr. Bird, Mrs. Richardson, Mr. Dudley, Mrs. McKenzie (London), Dr. Crandon, and Margery.

Sitting outside the circle : Mrs. William Cannon, Misses Patty and Marian Richardson, Mr. and Mrs. Millea, Mrs. Cornell, Mr. and Mrs. Neres, Miss Laura Crandon, Mr. and Mrs. Litzelmann, Dr. E. W. Brown, Mr. J. H. Brown and Mr. Adler.

Walter came through in fine spirits. He said there were several Chinese present and this was further suggested by many repetitions of light fast raps. Walter suggested that the Chinese make the raps at the outer side of the west wing of the cabinet and it was so done.

Mrs. McKenzie had prepared a number of cards, each one having words or pictures pasted on it. Mr. Dudley had brought a sheaf of geometrical figures drawn on cards. Dr. Richardson brought a new calendar with thirty-one numbered pages. All the cards were put in one box. Mrs. McKenzie now put this box on the table but left the cover on, and later Walter was heard apparently handling the cards : he finally put one of them on the end of the table near her and told her to hide it in her person, "under her shirt." Another one from her box was handed to Dr. Richardson for safe keeping. From Dudley's sheaf he picked one and said, "I will give this to 'Hair Bird.'*" Then he asked Bird if he could tell what the figure was by feeling of it, and Bird thought he could tell it was a circle, and Walter said "That's just what it is, so take another." Walter handed him another which Bird could not read with his fingers, and told him to put it in his pocket. Walter now turned over a calendar number and handed it thus to Judge Hill saying, "Judge, that's your luck number."

Walter then asked Bird to give any sentence and said that he, Walter, would transmit that sentence to Hardwicke who would reproduce it in Chinese writing as near as Chinese could get it. Bird gave the proverb : "A rolling stone gathers no moss" and after awhile Walter said, "They may get it 'A lump of moss will gather no stones' or 'a rolling stone will gather no moss in its depths.' Fancy that, a stone with depths."

*Probably aimed at Bird's excessive hair and the German "Herr."

Sitting closed at 10.8, and the party went downstairs into *bright white light*. At 10 p.m., precisely, a telegram had arrived from Niagara Falls which read : "CHARACTERS. STOP. DRAWING. STOP. AM MAILING."

At 10.17 p.m. Margery began to write, fully conscious, and in bright light, and she produced the following things :—
(Fig. 28).

(1) A drawing of a Maltese cross. The geometrical figure in Bird's possession proved to be a Maltese cross, similar but not precisely like the one drawn by Margery.

(2) She wrote the figure 13. Examination of the calendar in possession of Judge Hill showed it to be 13, the Judge's lucky number.

(3) Margery drew : L U

X

This was confirmed by the card in the possession of Mrs. McKenzie, both in letter and position.

(4) Margery then drew what looked like a very small playing-card, but in place of the pips were little circles, but the big pips showed a two of spades, and between them was written in English "Kung-fu-tze."

Examination of Dr. Richardson's card showed it was a 2 of spades and that the things on the side were Chinese characters, but very small.

It thus appears that by putting in the name Kung-fu-tze Walter recognised the Chinese nature of the card.

The report of the March 24th, 1928, sitting at Niagara Falls was received by mail, signed by the following : Emily Hooker Klaussen, Barnett Klaussen, Kate S. Hardwicke. The original paper contains fourteen Chinese figures in two columns, and shows also a Maltese cross within a circle. This is very important because, as will be seen by referring above, it was a circle first selected and then rejected. At the bottom of the sheet is an effort to produce the 2 of spades, and the middle of it contains a signature of Kung-fu-tze, whereas, the one made by Margery had Kung-fu-tze written in English. The Chinese characters were translated later.

"My"—(these two characters could not be translated by Mr. Lee.)

TRAVELLING TEACHERS GATHER NO GOLD. (*Signed*) Kung-fu-tze.

The characters on the top of the page were translated : "13."
"LITTLE MOUNTAIN" (Judge Hill !). The one just below it was translated "BIRD."

SUMMARY.

(1) Collusion would have to include Margery, Hardwicke, Bird, Hill, Richardson and Mrs. McKenzie, at least.

(2) The geometrical drawing, a circle, which was first selected by Walter and then discarded after discussion between him and Bird was transmitted to Hardwicke, nevertheless. Walter's second selection, a Maltese cross, was placed within the circle (Fig. 29).

(3) Mr. Hill's name in Chinese is impressive because no one knew that Mr. Hill was coming to the sitting until he arrived and Margery was in sight of everybody from that moment till the end of the evening.

(4) The analogy between the "rolling stone" proverb and the Chinese proverb is evident.

GENERAL SUMMARY.

The phenomena observed in the foregoing experiments in thought transference may be grouped somewhat as follows:—

(1) Phenomena related to psychic sensitiveness, reciprocity or mediumship as exhibited by the (a) possession, or (b) acquisition of super-normal knowledge.

(2) Phenomena related to psychic agency initiating and controlling the diffusion of this knowledge.

As sensitives we have observed, Margery, George Valiantine, and Dr. Hardwicke. As agent Walter stands out pre-eminently, but, with his co-operation, the Chinese group has assumed an almost equal importance.

As regards the psychic conditions of the mediums, these are, I believe, in all instances, similar, in kind to hypnotic trance. In automatic writing, for instance, Margery feels a slight but perfectly appreciable sense of mental vacuity similar to that seen in the lightest form of hypnotic influence, even though she may seem to the on-lookers to be in a perfectly normal state. The deep mediumistic trances would then have their analogies in those seen in hypnotic subjects.

As to the induction of trance conditions, we know that, in hypnotic practice, this is ordinarily produced by some human agent such as a physician, but the fact of self-hypnosis is well-known and is doubtless responsible for certain varieties, at least, of mediumistic trance. An active entrancing entity outside the medium's organism need not, therefore, be assumed. The trance condition, however, whatever its cause, brings with it supernormal powers such as clairvoyance in the dark, and the knowledge thus obtained is exhibited late in a manner exactly similar to that seen in the phenomena of post-hypnotic suggestion.

The simplest example of this reaction is seen in the first experiment in which Margery reproduced in automatic script the No. 13 of the calendar and the circle which had been selected by Walter-Margery in the dark. We have seen, however, this preliminary simplification of procedure disappear very rapidly with each succeeding experiment. First two and then three mediums instead of Margery alone come under the Walter-Margery influence, even though they are widely separated in space. Next, Walter alone at Lime Street, becomes, apparently entirely separated from Margery who then becomes a simple recipient with no trace of agency. Walter then, from a distance, drives his team of three mediums with the same unimpaired skill as was exhibited with Margery alone.

Finally, Walter, having thoroughly prepared the way, stands aside and allows the Chinese entities, known as Confucius and his disciples, to come in and drive his well-trained steeds, in the circus of post-hypnotic suggestion.

But we began with the simple idea that Margery's trance was self-induced, that clairvoyance supervened, and that the post-hypnotic effects were simply those exercised by Walter-Margery, a secondary Margery personality. How can this hypothesis suffice when Walter continues his control with Margery eight miles away, and extends this control to two other far distant mediums, and when numbers, figures and sentiments expressed in English and initiated in Boston are translated within a few minutes into good Chinese, hundreds of miles away?

If the Chinese writing represented only quotations from already existing Chinese literature one might perhaps seek the origin in travelling-clairvoyance of a Walter-Margery personality with as a result a sort of rudimentary book-test. In these experiments, however, many of the words, numbers, and sentiments are known to no one till the time of the sitting, and must be translated on the spur of the moment by minds familiar with both English and Chinese. By no stretch of the imagination can any Margery personality be endowed with a knowledge of Chinese. Equally improbable is the idea that the Chinese entities know much English. Just how the translating is done is far from clear. Perhaps the answer lies in Walter's reiterated statement that, on his plane, language is unnecessary; that thoughts and ideas impelled in any desired direction, reach their destination and are assimilated without any mediating apparatus—true telepathy.

Of course, for communication under our human conditions, the mediating script becomes indispensable.

All of which discussion, of course, does not touch the almost simultaneous transfer of their translated ideas to two other mediums widely separated in space.

Under the circumstances, all must agree, I think, that in harmonising the facts the simplest explanation is the spiritistic one—that Walter is what he claims to be, the still-existent brother of Margery; that through years of patient experimentation, assisted by the persistent co-operation of the Lime Street circle, he has mastered many of the conditions incident to mediumship in general, and to that of Margery in particular; that the control thus gained is not restricted to physical conditions, but is now becoming extended so as to include mental phenomena; that this mental control can under proper supervision be delegated to other entities, such as the Chinese who exist apparently under conditions similar to his own; that this control is independent of space conditions and has some relation to the physics of wireless, in which domain Walter promises enormous progress during the next few years. An interesting point in this connection is Walter's statement that, in order to get into communication with any individual, mediumistic or otherwise, on this plane, he must first have had

personal touch with him—possibly in order to get his wave-length.

Because the spiritistic explanation is simple does not, of course, assure its truth. Neither should its simplicity require its rejection.

The facts as submitted are most extraordinary and their elucidation will require long-continued consideration by the best equipped of minds.

IN CONCLUSION.

We have apparently been able to demonstrate the existence of material structures outside the world of our senses. Whether these phenomena be merely super-physiological is not to be decided at this moment. It may be that they are prophetic of the physiology of the future man. The experiments have given a new scope and dignity to the word conception. Some spirit in that cabinet, here or there, wills the production of structures resembling parts of the human body, and they thereupon appear. As to the reality of the teleplasm, we must agree with Richet, that we have seen this substance not a score or a hundred, but a thousand times. It may be that some day, some simple experiment may explain it, but until that day we must maintain the reality of teleplasm.

We have also apparently established a quality of cross-correspondence hitherto unequalled.

Our critics are the same old group that are always necessary to maintain the underlying conservatism of the race. Of their necessary function in the scheme of things, we are fully aware, though their methods are sometimes hard to understand. They do not disturb our serenity. Their contribution, though perhaps not so intended, is definite and full of help. They show up our weaknesses. Their adverse comment makes us scrutinise our technique. The apparatus they construct and declare to be fraud-proof, is the very sort of thing we want. Nothing is so stupid as an audience which keeps saying "Yes, yes." Every Morality play has its Devil to make the Angel shine. Our critics have made the mediumship international. They have created a far-extending interest in the subject. Their unfairness has made friends for us. Opposition is the constant stimulant of progress. Unlike our critics, we have stuck to the scientific journals. We mean to go on quietly, recording in a permanent fashion the things which happen. The physical experiments seem to be tending towards that class which carries its super-normal character on its own back, in other words, experiments which are super-normal intrinsically, from their very character. The mental experiments call for detailed study. They seem to prove Walter to be a separate entity.

Dr. Schiller has lately (Proc. S.P.R., November, 1927, page 575) stated the problem anew. His English is so explicit and clear, his summary is so fair and judicial, that I refer to it as being beyond paraphrase. He says in effect concerning another mediumship: there are obviously three hypotheses to be considered. (1) The spirit-possession theory; (2) to credit the control to the sub-consciousness

of the medium ; (3) that something has somehow trickled through from the "Cosmic reservoir." What then shall we do ? It is popular at present to credit the phenomena to a secondary personality. "But it is impossible to be comfortable about this theory and it certainly should not be held fanatically. The general impression of the case is to deepen the conviction that orthodox psychology and orthodox philosophy are both very far from having plumbed the depths of the soul, and that it is unreasonable to require an open-minded man to endorse their prejudices."

It appears as if we have turned a corner in this subject. As Dr. Driesch puts it, we are passing from the Galvani-period of experiment without laws, and are entering the Faraday-period of experiment with laws. When that period is established, we are sure that then some of those who are not our friends now will say "We have always said so."

APPENDIX.

COPY OF THE AGREEMENT DRAWN UP AND SIGNED BY VISITORS TO DR. CRANDON'S HOME IN LIME STREET, PRELIMINARY TO UNDERTAKING A SERIES OF INVESTIGATIONS THERE.

(Note.—Herewith is appended a copy of the agreement drawn up between Dr. Crandon and all those who attend a series of the "Margery" sésances at his house. This agreement was signed by Professor McDougall, as well as by Mr. Dingwall, Dr. Worcester and many others.

THIS AGREEMENT between Eric J. Dingwall, Research Officer for the Society for Psychical Research, hereinafter designated as the doctor, covering the observation, by the investigator, of the "Margery" mediumship,

WITNESSETH :

(1) It is understood that the name "Walter" is applied to the personality which manifests in the séance room, purports to be the deceased brother of the medium, and operates as the "spirit control"; without in any way binding any signer hereof to any particular interpretation of the true character of this personality.

It is agreed between the investigator and the doctor that :

(2) Neither the investigator nor any of his agents shall turn expressed consent of Walter.

(3) The investigator shall supply the doctor with a signed copy of his notes of each séance, before he attends the next séance.

(4) These notes shall, within the investigator's best memory, include every fact with relation to the phenomena and the accompanying circumstances which he regards *as in any way important*. This is not intended to imply that the investigator need say anything about causes in these notes ; but it is understood nevertheless that *if at the end of any séance he is convinced that he has discovered fraud, he must say so in his notes*. The doctor understands that if there is in the

investigators's mind merely the possibility of fraud, he is under no obligation to record this in his notes.

(5) Subject to Walter's approval, the investigator shall be in charge of the personnel and procedure at all sances ; except that the doctor shall not be excluded without his consent, and that the investigator shall introduce no sitters without the doctor's approval.

(Signed) E. J. DINGWALL.

L. R. G. CRANDON.

Witnessed :—

(Signed) MARK W. RICHARDSON.

L. MALCOLM BIRD.

December 30th, 1924.

(N.B.—The italics in the above are ours, to draw attention to those passages in the above agreement which are at variance with Professor McDougall's admitted subsequent actions as given in his article in *Psyche*.

IN EXCELSIS.

'Tis not the present ; not the past ;
 But 'tis futurity that holds
 Life's meaning and the mystery vast,
 Which God's high cosmic scheme enfolds.

Because gross matter we let go,
 And death-dispersed we pass from sight ;
 Does consciousness once stay its flow
 Or thought sink in oblivion's night ?

Nay ! 'Tis but one experience done,
 And we but slip our mundane chain
 Another soul-life term to run,
 And grow in grace on freer plane.

And may it be that we shall find
 Far in the spiralled infinite
 Some rarer realm than finite mind,
 Can e'en conceive in fancy's flight.

Deep sleep's soul-orbs have sight more keen
 Than hath the conscious mind of day ;
 And bright in dreams have scenes been seen,
 More wondrous far than words can say.

JOHN PIRIE.

A VISIT TO MARGERY.

By MRS. HEWAT MCKENZIE.

During a ten days' stay in Boston in the end of March, I was privileged to see a good deal of Dr. and Mrs. Crandon, to note the single mindedness of their attitude to the facts of psychic science, and their devotion to the particular and expanding group of facts with which they have been called upon to deal in their home at 10, Lime Street.

Dr. Crandon is a very busy and skilful surgeon, at the beck and call of the sufferers in the community as well as of other consulting doctors. He is also a student with a remarkable library, its psychic additions of recent years include the best matter published in the world. He is also the recorder of the séances, and in addition to these, twenty volumes of articles, cuttings and letters dealing with the "Margery" case, testify to his unwearied assiduity. "Margery" herself is likewise a very busy person—looking after her household with care, arranging for the attention required by her invalid mother and attendant in the house, sitting several times a week, entertaining visitors and dealing with inquiries. I cannot think of a busier household than I saw during the days I was in Boston. A gathering of eighty people assembled at the house one evening to hear of the work of the College; this alone testifies to the interest of many in "Margery's" work. I should call them a selected audience of thoughtful people. In addition, during that same week, probably another hundred people were dealt with in the house—at séances or as visitors. The above is surely sufficient answer to the personal attacks on Dr. and Mrs. Crandon, which happily seem stayed at the moment.

I was present with a group of scholastic people at one of the famous glass cabinet séances. I personally supervised "Margery's" complete stripping and re-robing, and held her hand until she was seated in cabinet to be lashed and bolted in this—by hands, feet, and padlocked collar on neck. A naval expert in investigation, Mr. X., put extra knots of his own on the wires on hands and feet, and he and I continually held right and left hand respectively during the sitting. The telekinetic movements of articles so often described, took place freely, objects handed in were at once recognised and described by Walter, whose distinctive, rather husky voice was heard within a few minutes of the light being put out. Dr. Crandon sat between two sitters in middle of circle. This sitting was held in darkness, and the medium in trance. The work is largely stereotyped as it is given to those who have not sat before who would not be able to enter into the new ventures which the "control" perfects with his particular group.

The "Richardson Voice Cut-Out machine" was used. It had been previously tested by a number of the sitters before the séance. The medium came out of trance—the collar was removed but hands and feet were held as before. In light I tested the luminous floats

and found them working all right, and placed the glass mouthpiece in the medium's mouth. It made a good mouthful. A sitter placed his hand over Dr. Crandon's mouth. Lights out—and immediately Walter was heard joking, laughing, using strings of words to show he had a mastery of all consonants. Then he asked if I would like him to whistle a tune—I said "Auld Lang Syne," and a full verse was clearly whistled. His voice is usually in the vicinity of the medium, as "direct" voice often is. Then a sound from the medium warned us that she could hold the mouthpiece no longer, and with aid of a flash-light, I removed it. It seemed pretty dry—the medium states that her mouth is often dry during physical sittings. The lashings were now undone and a move was made to a cloth cabinet for the scales test. The scales had been examined previously by several of the men in the circle.

"Margery's" hands were still held by Mr. X., and myself. With a red light I loaded the scales—one counter in one and four in the other and they showed the ordinary balancing action. A moment's interval of darkness, and Walter's voice asked for red light, when we found that the counters were as before but scales evenly balanced. One of the visitors from Chicago was asked to lift the scales. He did so, lifting the whole structure and turning completely round with it. The white flash was also turned on them while in his hands, without affecting the balance. Scales were replaced on table and light was put out.

This ended the séance; during the whole of it "Walter" kept up a running fire of repartee—good advice and general remarks, which enlivened the gathering considerably.

One could but wish that all the physical mediums we know could even on occasions sit under such excellent conditions. "Margery" sits under no other for physical phenomena. At close of séance, I led her from the room and examined her as before, finding everything in order.

CROSS-CORRESPONDENCES IN THE "MARGERY" MEDIUMSHIP.

I was privileged to be present on three occasions at séances at which the new mental phenomena, the present outstanding feature of the mediumship, took place. The idea is to establish coincident cross-correspondence between "Margery" and other mediums sitting at the same time in towns several hundred miles apart and incidentally to prove "Walter's" personality as distinct from Margery's.

I was present at one such test while in New York, when in a séance with George Valiantine held by the New York section of the S.P.R., "Walter" took control of George Valiantine for ten minutes, putting him in trance. During this interval, it is stated, Walter impresses him with the words which he has previously given Margery in Boston. At the close of the séance, George Valiantine

sat at a table and wrote a few English words and drew some Chinese characters. Dr. Crandon was rung up in Boston before the séance closed and confirmed that a similar message and characters had been received by Margery sitting with a group at the same hour in her home. I have before me, also a report from a member of the New York section of a séance held on February 17th, simultaneously at S.P.R. rooms, New York, with Valiantine as medium. A group also sat at 10, Lime Street, Boston, with Margery as medium, and at Niagara Falls Dr. Hardwicke, a private investigator with mediumistic power, sat in trance with his wife and four friends at the same hour, thus making three groups with three mediums, hundreds of miles apart, engaged in the test.

The trance condition in all the mediums seems necessary to "Walter" for this combined effort, and he also claims that John and Mark Richardson, on "the other side" who have worked with him continuously with Margery are his lieutenants.

At 10, Lime Street, Boston, Mr. Dudley, one of the Crandons' home circle, brought a cardboard box, within which he placed a tear-off calendar and some cardboard slips upon which he had drawn symbols. The contents were known to him only.

The séance began, in the dark; Margery, had been previously examined and was held by both hands and went into trance. Walter asked for the box, and it was placed on the table before the medium. Fumbling was heard apparently in box and "Walter" stated that he had torn one of the pages from calendar. He added "Margery will make up a problem and Valiantine and Hardwicke will each make half the answer." He then closed the box and it was given to a sitter to take care of. The circle then descended altogether from séance room to library, the box being retained unopened by the sitter into whose hands it had been given. Soon Margery picked up a pencil and wrote on paper "11X2—to kick a dead." The box was now opened and inside was found the following arrangement of its original contents; at the left, the calendar, with top sheet indicating eleventh day of the month, next one of Mr. Dudley's symbols X, lastly came a sheet torn from the calendar—as Walter claimed he had done—bearing the numeral 2. So the writing "11 X 2" through Margery's hand was justified. In New York, Mrs. Judge Cannon in charge of the Valiantine Circle reported that same evening that the message written in their circle by Valiantine presumably under Walter's control who had visited the circle and made himself known, was "2—no one stops." The next morning brought a wire from Hardwicke at Niagara Falls, which stated that Walter had visited the circle there and had completed his triple cross-correspondence test by getting through in writing, with Hardwicke in trance, "2. h.o.r.s.e.", all of which when put together shows Walter's problem to have been "11 × 2—22 no one stops to kick a dead horse" and that Valiantine and Hardwicke found half of the words and gave each half the answer to the sum set.

In the original records, the times of "Walter's" appearances at New York and Niagara Falls, are noted allowing for any difference in time and I believe that these are almost simultaneous. In my opinion the operations on these two centres are carried on while Margery is still in trance at Lime Street, and Walter is choosing his problem—Lime Street is the transmitting centre, New York and Niagara Falls the receiving. The whole series will probably be written up in further detail by Mr. Malcolm Bird, Research Officer in the American S.P.R. Journal. Mr. Bird personally participated in two or three sésances at which I was present.

I was present at the Boston séance on March 24th, described by Dr. Crandon on p. 149 and also at the subsequent translation of the Chinese by a Chinese student and vouch for the report as correct from my knowledge of my preparation of the cards at my club previous to the sitting unknown to anyone else, and for my retention of these in an ordinary cardboard box given me for the purpose until they were put before the medium on "Walter's" request when the séance began.

It was a very harmonious and a very remarkable sitting and notable for the accuracy and expedition with which "Walter" handled his material. Sometimes he would say "Don't mind me, go on talking," and I was conscious of extreme concentration on his part for two or three seconds on such occasions.

On March 29th, at 9 p.m., another séance was held. I again prepared cards by cuttings from my own magazines, placed them upside down in the same careful way in the box, and retained it till the séance began. I was careful to cut out bold letters or designs, as "Walter" complains that he has a difficulty in seeing small print or indistinct designs. In the box were also placed a sheaf calendar, and a set of boldly designed geometrical figures. We heard the usual fumbling. "Walter" picked out a number, a symbol, or a prepared card and handed one to each of five sitters, asking them to retain them privately till the séance was over. The box with the remainder was returned to me. Mrs. B——, one of the sitters, had been asked by Dr. Crandon to select any magazine from the library and take it to the séance room in case "Walter" should choose something from it. "Walter" now asked her to tear a piece out of the magazine. She did so in the dark from one of the back advertisement pages, hoping it would have large letters upon it. After examination, "Walter" rejected it, saying the print was too small and insignificant. Another piece was torn and handed in, and this seemed to satisfy him, he said that it had a remark upon it which Hardwicke at Niagara Falls would answer in Chinese, and we would recognise it—something like a swear word—Margery came out of trance, and all the sitters went downstairs together to library, and Margery, sitting in the light, began to write. She wrote the names of five sitters, and put a figure or a symbol against each. The sitters now produced their hidden cards, given by "Walter" in séance room, and in every instance the figure or drawing was correct, and the person

to whom it was assigned had it in their possession. A 100 per cent. result.

There was apparently no mathematical relation between the order of distribution of cards in séance room, and the order of description written later by Margery.

The torn page of the magazine fitted in to the torn page still held by Mrs. B——, and upon it were the printed words in large letters, "Go to ——" a Travel advertisement. The piece rejected by "Walter" on examination was found to have no outstanding feature—only lines of small print.

No word was received from Hardwicke, and at next sitting "Walter" on being questioned said, all he had been able to get through was the word "Hell" written very small, and Hardwicke had not thought it worth while to send it. This was later corroborated from Niagara Falls, I understand, but it was not in Chinese.

On March 31st, at 9 p.m., I was present at a third sitting. As before, I prepared cards and held box, which also contained a calendar and symbols. For this experiment the collaborating psychics were Dr. Hardwicke, at Niagara Falls, and Mrs. Sarah Litzelmann, at a town in Maine, about sixty miles away. Margery had never been there, but Mrs. Sarah Litzelmann had sat at 10, Lime Street, and shown signs of mediumistic power. Both Dr. Hardwicke and Mrs. Sarah Litzelmann were sitting with a group, and careful records were made. "Walter" came promptly in his usual cheery vein, saying if Hardwicke didn't do the job well to-night, he would get "six feet of earth!"

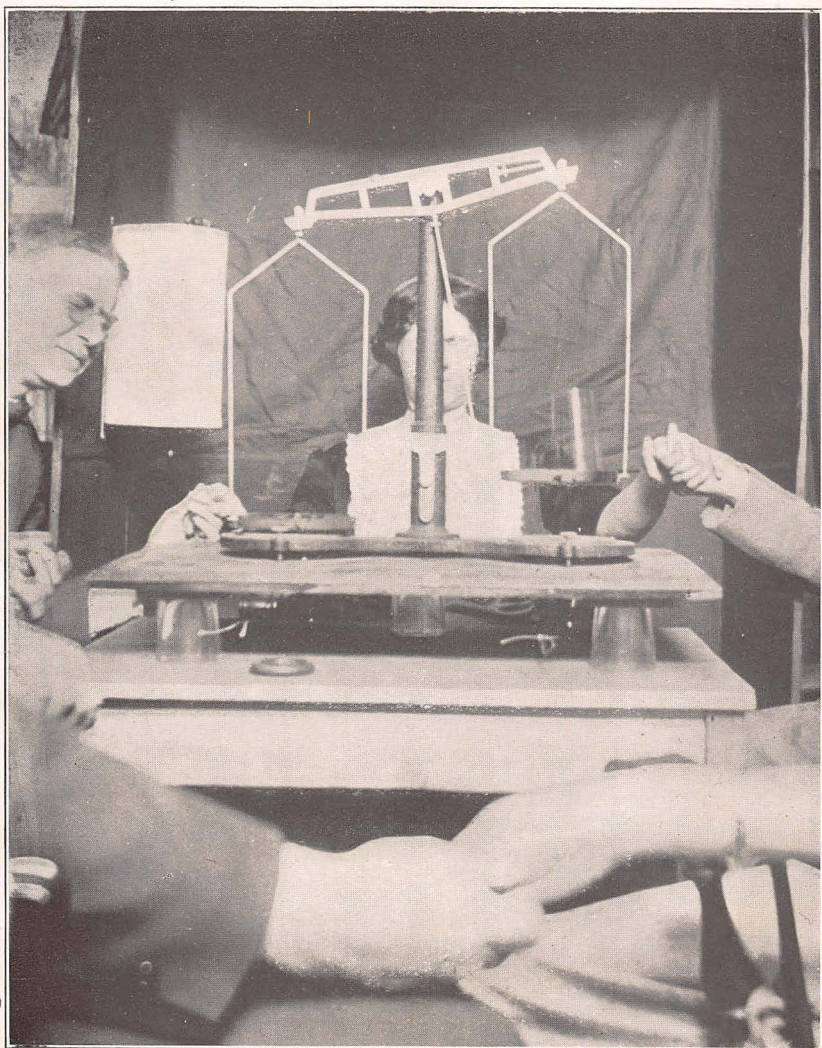
I was asked to give a number which was to be returned by Dr. Hardwicke and Mrs. Sarah Litzelmann, "Walter" also asked for a sentence to transmit to them. I gave, "A friend that sticketh closer than a brother." "Walter" paraphrased it "sticketh like a burr."

Mr. Bird who was present, was asked to write a number of one or two digits, and put it immediately into his own pocket, but not on the table. It was "Walter's" hope that Hardwicke would give this number in Chinese. Mr. Bird, who had been handed a calendar number, picked from box by Walter, was asked to write his name on it and hand it to Dr. Richardson, another sitter, for safe keeping.

I was given a number and a design by "Walter," and then asked to write my name on another calendar page, picked from box by "Walter," and give it to Mr. Bird. "Walter" said, "This is a poor circle, Birdie is One." "Walter" seemed to disappear as far as speaking or movement went for half a minute or so, at 9.15, 9.26, and 9.50 p.m.

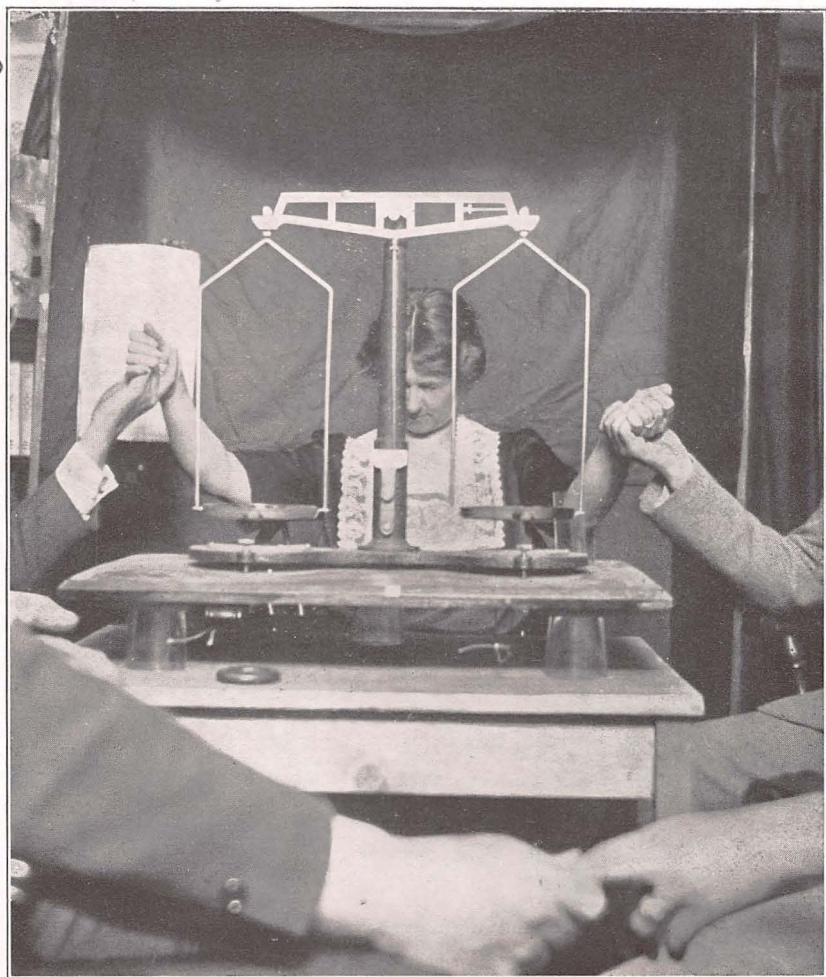
The sitting finished, and Margery and the circle went to library where she began to write, at 10.12 p.m., as follows, "21." Then she drew a square with $1\frac{1}{2}$ inch sides, and underneath it the words "Haddon Hall."

It was found that 21 was the number held by myself. The square was the geometrical figure picked out in séance room and given to me by "Walter," and "Haddon Hall" was the name pasted in large letters on one of the cards previously prepared by me.



SCALES TEST.

FIG. 14. Teleplasmic Cylinder on light pan. This was not visible to the eye, but was "visible" to the quartz lens with which this photograph was taken. The Ectoplasmic Cylinder has perhaps a preparatory function.



SCALES TEST

FIG. 14A. The pans are balancing with a 4 to 1 load. The photograph (taken with a quartz lens) shows the Teleplasmic Cylinder near, but not on the empty pan.

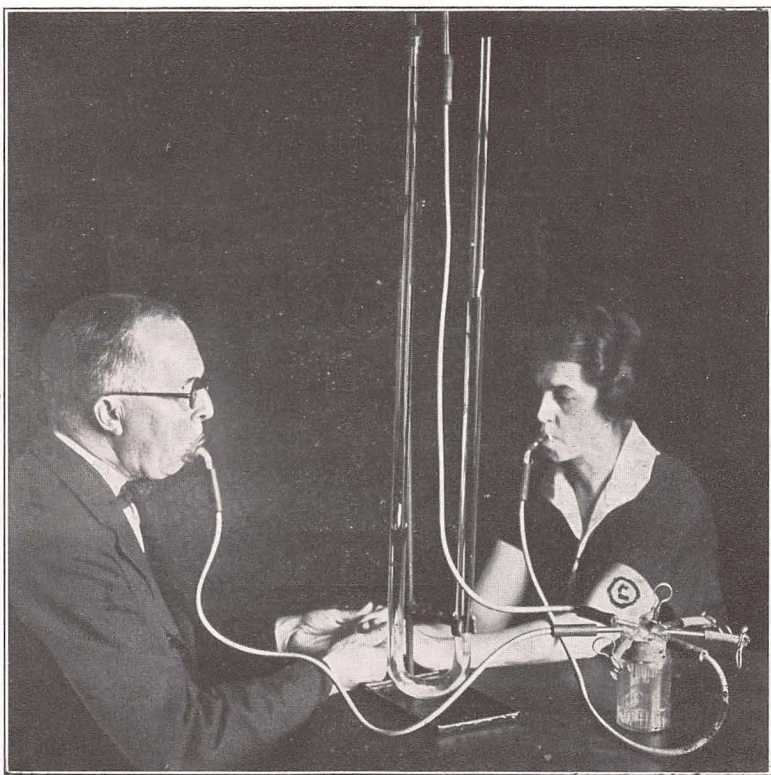


FIG. 15. DR. RICHARDSON'S VOICE-CUT-OUT MACHINE.

His mouth and Margery's connect by glass tips and metal pipes with a common reservoir. Teeth, lips, tongue and cheeks of both are necessary to maintain pressure. They lift one and depress the other of the two luminous floats in the U-tube. Hands are held. Under these conditions, Walter continues to say or whistle as requested.



FIG. 16. CAST OF WALTER'S HAND FROM A WAX "GLOVE."

The skin thumb-prints of this cast are the same as obtained two years later seventy times in dental wax.



FIG. 17. ENLARGEMENT OF A CHARACTERISTIC "WALTER" THUMB-PRINT, OF WHICH SEVENTY HAVE BEEN OBTAINED.

Experts all declare these to be valid prints made by direct contact with human skin. Two such prints were made with Margery lashed (head, hands and feet) in a locked, searched room, with no other person present but the fingerprint expert.

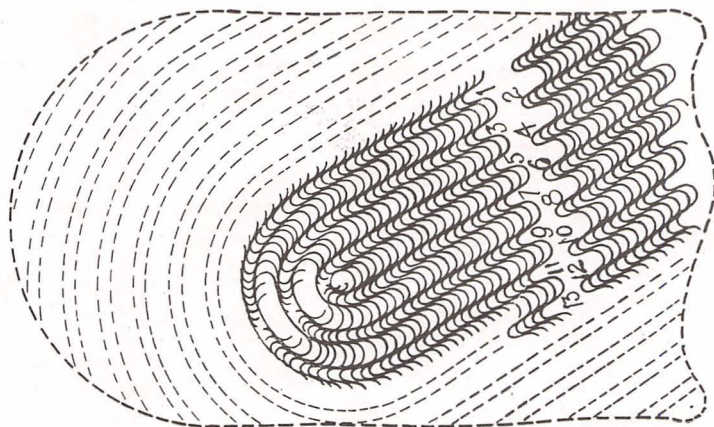


Fig. 3
Normal Negative

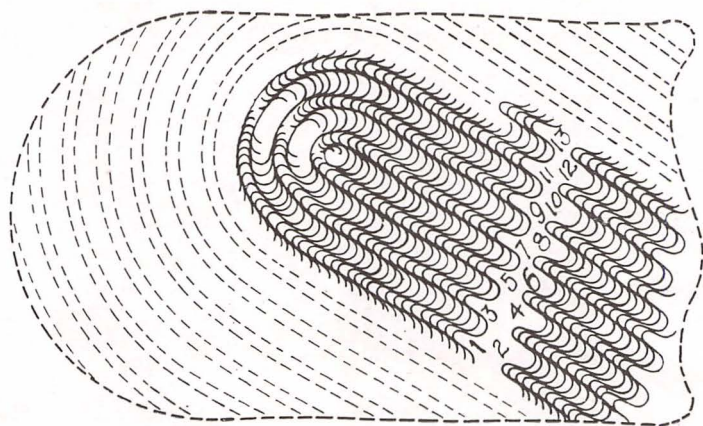


Fig. 4
Mirror-Reversed Negative

FIG. 18.

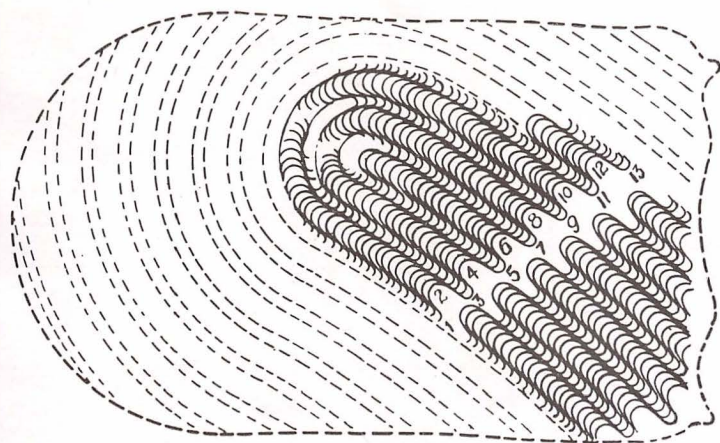


Fig. 1
Normal Positive

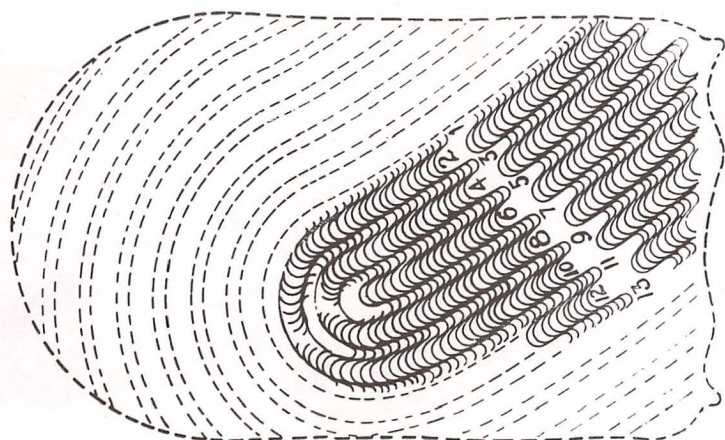


Fig. 2
Mirror-Reversed Positive

FIG. 19.



FIG. 20. WALTER MAKING A THUMB-PRINT.

Walter's hand (note the finger-nails) pulling the softened dental wax (kerr) out of the hot water. The wax is marked for identification before the experiment. This, and the next three pictures were all taken by white flash-light in the midst of good red light.

The sitters saw what the camera records.

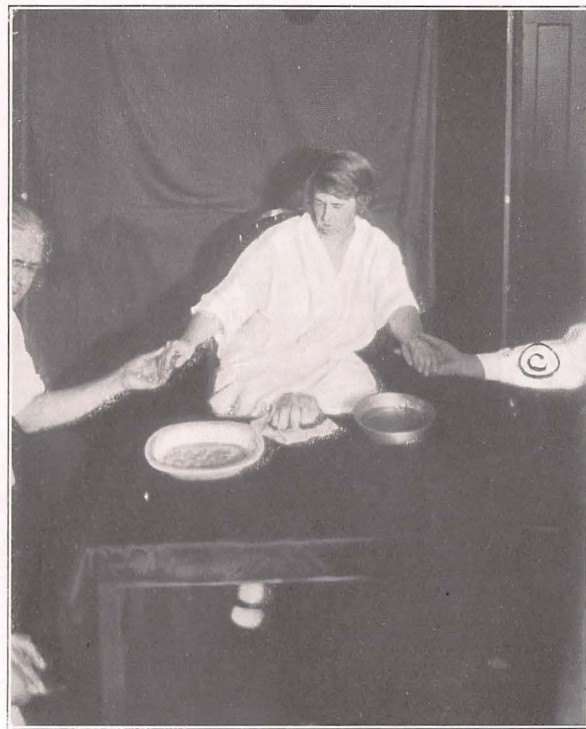


FIG. 21. WALTER MAKING A THUMB-PRINT.

The five fingers of the Walter-hand may be seen in contact with the soft wax.

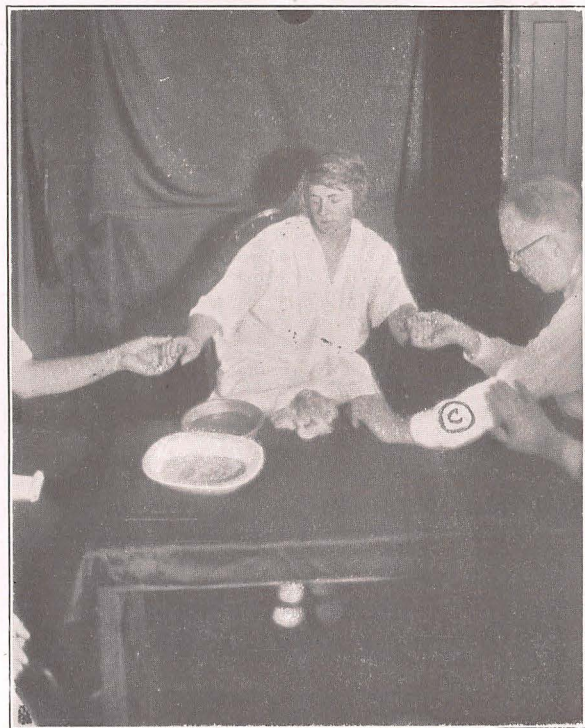


FIG. 22. WALTER MAKING A THUMB-PRINT.

Walter handing the finished print to Dr. Richardson. Walter and the doctor each have hold of it.



FIG. 23. WALTER MAKING A THUMB-PRINT.

Dr. Richardson shaking Walter's hand and congratulating him on his achievement.

Hardwicke's Telegrams March 3, 1928
Niagara Falls, N.Y.

MAR 3-1928

Form 1501 W

CLASS OF SERVICE
This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable sign above or preceding the address.

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT
A. C. WILLEVER, FIRST VICE-PRESIDENT

SIGNS
DL = Day Letter
NM = Night Message
NL = Night Letter
LCO = Deferred Cable
CLT = Cable Letter
WLT = Week-End Letter

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress St., Boston, Mass.

DUPLICATE OF TELEPHONED TELEGRAM

NA1518 5-NIAGARAFALLS NY 3 952P

1928-MAR-3 PM 10 24

DR L R G CRANDON=
10 LIME ST BOSTON MASS=

STOP CAMEL IMPRESSION

HARDWICKE.

Handwritten: Ha Ha Ha

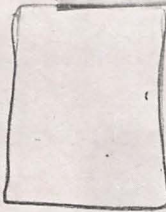
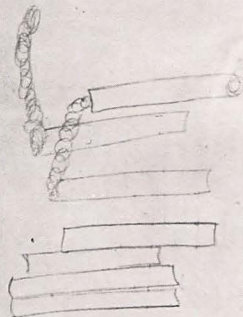
TIME DELIVERY 1029

BY 10 11

ATTEMPTS TO DELIVER

MARGERY.
Mar. 3, 1928
Boston
Chestnut St.

Original Card



Ha Ha Ha the person
the cop one of the
letters has fallen
off the word

FIG. 24. THE "CAMEL" EPISODE.

MARGERY
Chestnut St.
Boston
Mar. 3, 1928

5 raps-
It was he said the
wavy glue is bad-
Hello & Goodbye-
you will find the
missing letter on
the box-

W. S. 8.

MARGERY
Chestnut St.
Boston

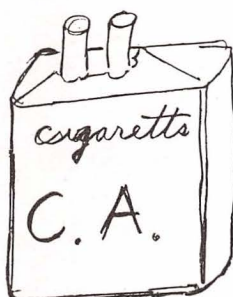
March 3,
1928.

EL

EL

Valentine in N.Y.
March 3, 1928.

March 3rd
1928



I have Walked

and I have found
what I walked for

EL

FIG. 25. THE "CAMEL" EPISODE.

以得之夫子之丈之也。其諸田共抑與之與。余亦就子
無改於父之道。可子貢曰。夫子溫良恭儉讓
謂孝矣。子曰。父在觀其志。父沒觀其行。三年
禮之用和為貴。先王之道斯為美。小大
和而和。不以禮節之。亦可行也。有子曰
也。恭近於禮遠恥辱也。因所不行知
失其親亦可宗也。有子曰。信近於義言可復
飽居無求安敏於事而慎於言就有
道而正焉可謂好學也已。子曰。君子食無求

march 17-1928 - Kung-tse

FIG. 26. CHINESE WRITING BY MARGERY IN RED LIGHT.

MAR 17 1927

二 Kung-fze

不信乎傳習乎子曰然子而
能習之不亦說乎有朋自遠方來。

之有也與之本。信乎
弟而好犯上者鮮矣。不好犯上而好作亂者
不知人而慍不亦君子乎有子曰其為人孝
弟

Margery writing in
white light, no trance.

FIG. 27. CHINESE WRITING BY MARGERY IN WHITE LIGHT. NO TRANCE.

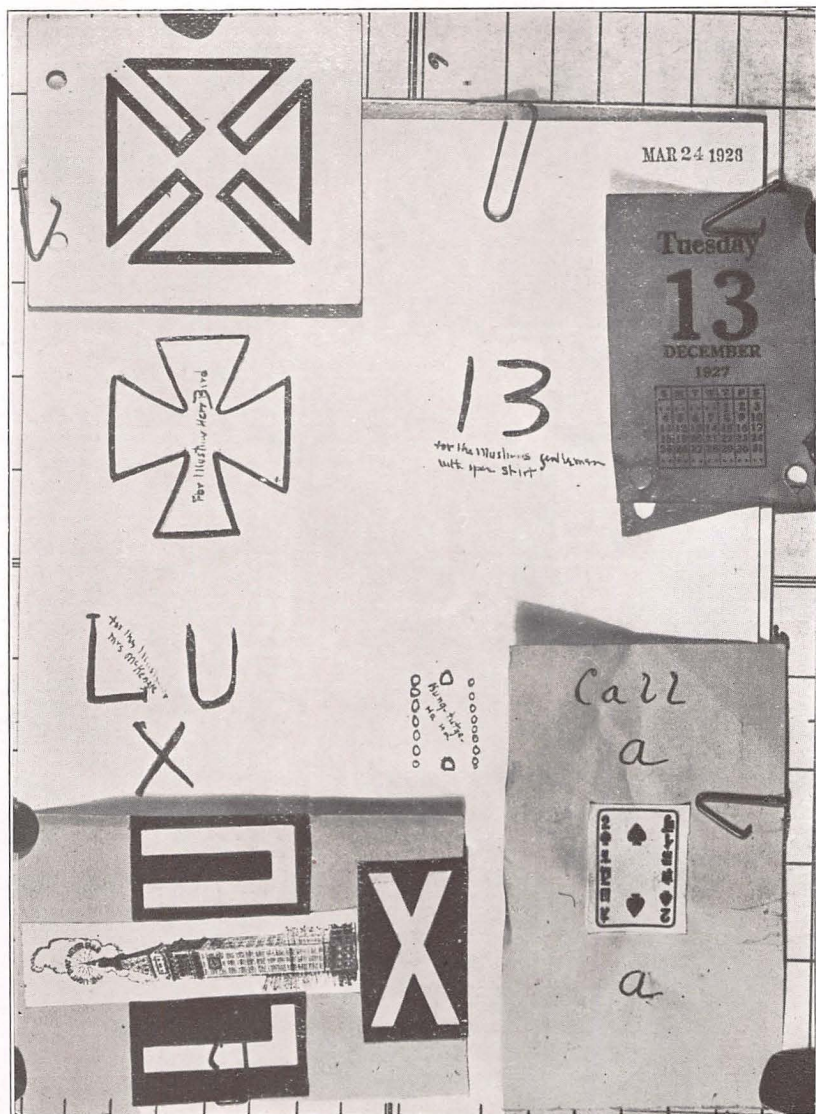


FIG. 28.

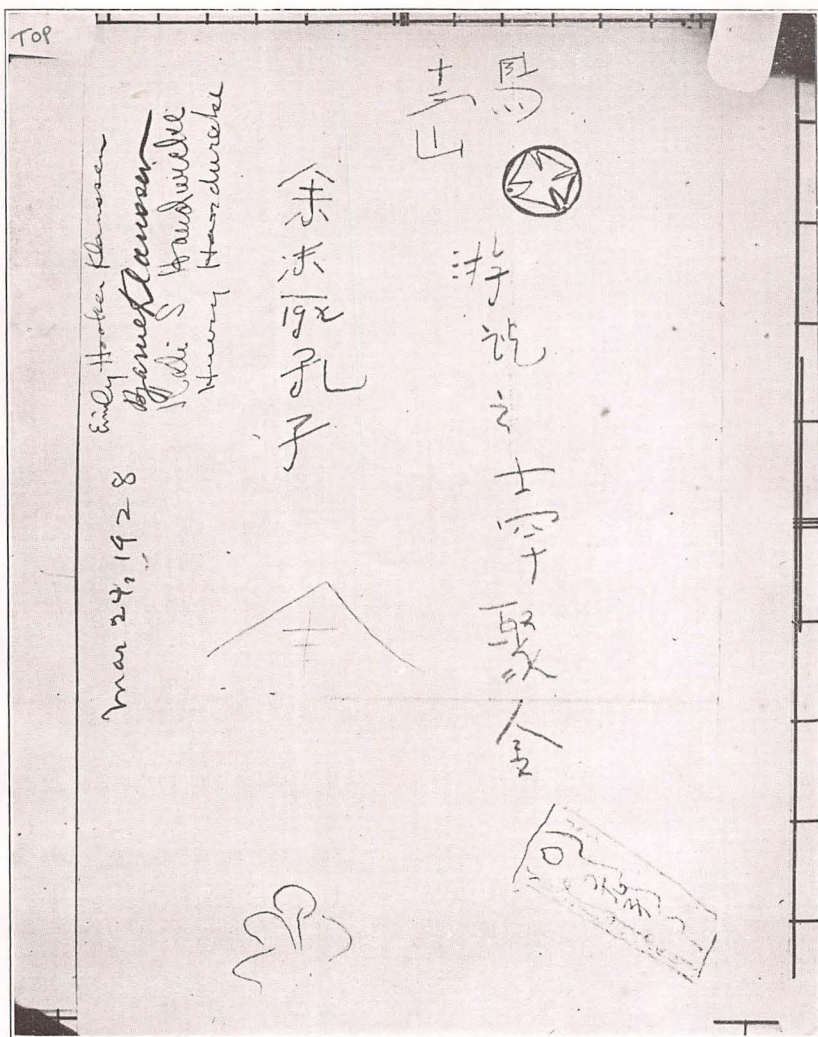


FIG. 29. MENTAL EPISODE. THE MALTESE CROSS.

At 10.33 p.m., a telephone call from Maine from Mr. Sarah Litzelmann, stated that his wife had been in trance three times during their sitting—note "Walter" seemed to disappear from Lime Street on three occasions—and that she had produced the number 21 in four ways—in writing, in dashes, in little circles, and in raps. She then wrote "all all," and below that she wrote "ha ha," apparently part of "Haddon Hall."

At about 10.46 p.m., "Margery" began to write again as follows, although she had previously stated that the semi-trance condition in which she usually does the writing, was no longer upon her:—"One." (This was Mr. Bird's card in Dr. Richardson's pocket, it will be remembered too that Walter joked "Birdie is *One*.") She then wrote "19." This proved to be my signed calendar page held by Mr. Bird.

The original written notes received the next day from Mrs. Sarah Litzelmann, show that in addition to brief report given over 'phone she wrote "Haddon Hall" in mirror writing—the name on the card prepared by me. The "ha ha" therefore may be meant for Walter's laughter in achieving this feat, or an effort to write it in proper order. She also wrote a kind of "Walterian" proverb, "All is not lax that loiters." Also a column of Chinese characters, and the numbers 1, 19, 21, and 120 in Chinese, the latter being the number given by me verbally to Walter during the séance. There was also the name "Bird" in a Chinese character, and a perfect square was drawn.

It will be seen that Mrs. Sarah Litzelmann in the first attempt at cross-correspondence with Margery's circle, achieved a remarkable success.

The Niagara Falls report received from Dr. Hardwicke, written March 31st, and received April 3rd, and signed by all sitters, shows perfect Chinese writing of the word "Bird," the numbers 120, 1, 19, and 21. The Chinese expert who was called in to decipher in Boston, observed that the Chinese characters from Mrs. Sarah Litzelmann and Dr. Hardwicke, seem to be in *the same handwriting*.

From above report it will be seen how "Walter" continually improves on his first efforts, voluntarily making the conditions more complex.

A further excellent success is recorded at a sitting on April 20th, when Margery and Hardwicke, at Lime Street, and Mrs. Sarah Litzelmann at her home, established an almost perfect cross-correspondence. The question arises, "Who does it?" Does "Walter" establish his own personality as distinct from his "kid" sister in these tests? They seem to me to be the most perfect tests of this kind on record, and I am personally delighted to be able to add my testimony to those important records. If "collusion," the "Mesopotamia" of the critics, be alleged, then I too with Mr. J. Malcolm Bird, and many others are among the culprits.

“PATIENCE WORTH” AND HER MEDIUM.

By Mrs. HEWAT McKENZIE.

One of the most interesting visits I paid in the States was to St. Louis, to visit Mrs. John H. Curran (now Mrs. H. Rogers), through whom “Patience Worth” has poured her wit, wisdom, philosophy and poetry since 1913, in an unceasing stream.*

Mrs. Curran—see the excellent likeness accompanying this article—is in early middle life, interested in her family and home, and in life in general, but certainly not originally interested in philosophy, in mediæval English nor in poetry, the three outstanding features of her mediumship. Her early and later history is known, friends are alive who knew her as a girl, and as a young married woman, and there is nothing in what would be described as a very normal and uneventful life which could give a clue to what followed. When in 1912, urged by a friend to sit with her at the Ouija Board, some power was manifested, and in about a year’s time this seemed to be controlled completely by a unique personality who called herself “Patience Worth.”

I was received most kindly by Mrs. Curran, who, engrossed with the care of a sick husband and two children not at all well, at the moment, said that she had not been sitting recently for “Patience,” as her amanuensis also had been ill, but added that if I could stay in St. Louis for a few days, the latter might be better, and that she would be most happy to give me a sitting.

During this time of waiting I saw a good deal of Mrs. Curran and her family in many pleasant ways, and was therefore able to make some comparison between her and her unseen friend “Patience Worth.”

Mrs. Curran is not subtle in her thought processes as “Patience” is, nor has she poetic flights, nor is she interested in archaic English nor skilled in Eastern knowledge such as shines through, according to very able experts, in “The Sorry Tale,” published 1917, and in “The Potter and the Wheel,” published 1927. Such work as she has produced under “Patience Worth’s” influence cannot be learned or imitated, it is the real thing, and the psychologists with their phrasing about the medium’s sub-consciousness—things heard or read or seen by the medium in earlier days—are quite at fault in

* Readers who have not acquainted themselves with this remarkable mental mediumship may do so by consulting the following books in the College Library: “Patience Worth—A Psychic Mystery,” by Casper S. Yost. “The Case of Patience Worth,” by Dr. W. F. Prince, of Boston. (An exhaustive and valuable study of the whole case.) “Hope Trueblood,” a novel through the Ouija Board. “The Sorry Tale—a Story of the Time of Christ.” “The Potter and the Wheel,” an Eastern Wisdom Story. See also *PSYCHIC SCIENCE*, October, 1927, for an article by B. McKenzie, and *Light*, for May 5th, 1928, by same.



MRS. JOHN H. CURRAN (MRS. H. ROGERS) OF ST. LOUIS, U.S.A.
"Patience Worth's" Medium.

placing "Patience Worth" in any category at present known to them. Professor F. S. C. Schiller, reviewing Dr. Prince's "Case of Patience Worth," in the S.P.R. Proceedings for November, 1927, says wisely: "What then, shall we do? I suppose that at present it is still *safer* to credit 'Patience Worth' to the unconscious and to class her, officially, as Mrs. Curran's 'secondary self.' But it is impossible to be comfortable about this theory, and it should certainly not be held fanatically. And, personally, I am quite willing to subscribe to Dr. Prince's conclusion that 'either our concept of what we call the subconscious must be radically altered, so as to include potencies of which we hitherto have had no knowledge, or else some cause operating through but not originating in the sub-consciousness of Mrs. Curran must be acknowledged.' The general impression of the case on my mind is to deepen the conviction that orthodox psychology and orthodox philosophy are both very far from having plumbed the depths of the soul, and, that it is unreasonable to require an open-minded man to endorse their prejudices."

Mrs. Curran has several volumes waiting to be published not less fine in quality than those produced, and is busy upon others, for "Patience" can take up the thread of a story at any moment or with any set of persons with whom her medium may happen to be sitting, and without reference to what has gone before, continue in an absolutely correct way, even though weeks may have passed by. She is apparently quite independent of her sitters, though occasionally they may colour the work or give it an impetus. "The Potter and the Wheel" was given chiefly in the presence of a lady who is deeply interested in ceramics.

"Patience" in a word which closed my own sitting of February 25th, 1928, says that she will use "her harp," Mrs. Curran, "till she be breaked and mute." Let us hope that Mrs. Curran may be long spared for such valuable use.

"The Sorry Tale," a story of the time of Christ, published in 1917 (English publishers, Kegan Paul) is considered by some theological professors and clergymen as one of the most remarkable books written regarding the life and death of Jesus since the New Testament record. Of it Mr. Reedy, editor of Reedy's Journal, a man of culture and an earnest student of all the writings by "Patience" says: "I have seen the complete manuscript. This is the most remarkable piece of literature I have ever read. I have no hesitation in saying that this production—I ignore any religious claims for it, and I discount the adventitious interest of the manner of its presentation—is a world's literary marvel."

It is written by a Greek slave—a woman of great beauty and noble blood—and is written about her son, whose father is Tiberius Cæsar, and who is born the same night as Jesus. She calls him "Hate," and this rules and shapes his life. He meets Jesus from time to time and then at Calvary. The life of Jesus between his twelfth and thirtieth years is also dealt with in the story.

"Patience" was much stirred before she began this story, says Mr. Casper S. Yost who writes an introduction: "Loth, loth I be," she said, "Yea, thy handmaid's hands do tremble." For three or four minutes there was no sound in the room, and then as if in reality from out the silence of twenty centuries, as if actually from out the darkness, came the plaintive cry, "Panda, Panda, tellest thou a truth," the opening words of the story.

In the course of giving the story, "Patience" often described her own feelings regarding the sad recital, and once gave a fine poem, "Jesus by the Sea." A stanza will show its quality:—

"The sands soft clung about the feet a-bared,
That still should trod 'pon stones a-sharped.
Yea, Earth e'en then did hold the greened tree
That burst the sod for upping of the cross."

There is much in the story to rouse discussion, but "Patience" gave it with the utmost confidence and has no fear. "Hark ye", she says, "there shall be ones who shall tear at this cloth till it shreddeth, yet the shreds shall weave them back into the whole 'pon love strands. For Love be the magic harp, and Love may ne'er die, but be born athin all hearts that sup the words."

A philosopher one day questioned "Patience" thus: "Patience," modern science holds that death destroys man, body and soul, and the psychologists claim that you are only Mrs. Curran's sub-conscious mind. What have you to say on man's final Destiny, and what as to your relation to Mrs. Curran?"

"Patience" answered: to the first part, "Man's words may not destroy—they be but strutting little egots which disport them in obeisance before their lord and creator man, measuring his length and breadth. Man may tear into tatters even the commonest way rose, he may pluck it petal by petal, thorn by thorn, leaf by leaf, and crush its stem. What then will he do with the perfume 'pon his finger-tips? In its crushed atoms the way rose is still complete in its being. Man's argument, the cunning of his hand, hath done what? He is confronted with matter haunted with spirit, and hath found himself like unto an ass at the end of his tether. Who be these princelings that play not faith with their King? Who be these lordlings who would espouse wisdom and bring forth the brat o' doubt, egad, no one may learn while his doubt-brat wails!"

Regarding her relation to Mrs. Curran, she answered, "Who be he that said I be but a distorted whit o' the Follied's (Mrs. C.'s) imagination? Where be he who can present a greater man as the child of his imagination than he himself is? His be a sma' sma' voice who sayeth No nimbly. Let him lay hands on me and tether me and her and days to come shall write his name FOOL, for he is not for the ages. His quill be short, and I sirrah be a long quill dipped in old wisdom. I sing not that I SING, but that the SONG BE—. As well give babes, tomes, skulls, wines, swords, Sacraments, with which to play, as present me as a part of mine harp (Mrs. C.), for behold

am I separate . . . strumming, and she, the babe, and wonder eyed, playing with old wisdom."

This is a good sample of the sharp wit for which "Patience" is famed and of the wisdom with which her needle is threaded, and it is this blend which has made her hosts of devoted admirers throughout the States.

Recently one of the great lecture agencies has made approaches to Mrs. Curran for a series of lectures on the mediumship, which would be accompanied by demonstrations of "Patience's" handling of subjects given by the audience. She is seldom if ever embarrassed, and her work is as fine in the presence of hundreds as with one sitter. Mrs. Curran, who has always been apparently normal during the sittings, is now the greatest admirer of her "Control," and has had all aspects of the mediumship so often discussed with her or before her, that she is quite able to take up a lecture tour.

The sitting I was able to have with Mrs. Curran before I left St. Louis, took place on February 25th, and remains in my mind as a very perfect thing. Miss Parrish, a Scotch lady, very kindly acted as amanuensis, for "Patience" speaks her messages through her medium at a very rapid rate. Mrs. Curran hears a beautiful voice speaking to her, her face softens, her own voice sweetens, and the stream of words begins, often accompanied by mind pictures which enhance the message.

Five subjects were proposed by me spontaneously, and each was dealt with immediately with great beauty of language. In addition there was a prologue and an epilogue and also three poems given without suggestion to the amanuensis and her sister.

I will close my brief article on Mrs. Curran and her work by quoting a poem on "California," one of the subjects I gave.

Mrs. Curran said as I spoke the word, she got the picture of a very delicate, slender wine-glass full of a clear golden liquid, and began :—

"A golden wine in a slender stemm-ed chalice,
Distilled by the loving hand of Him
Who hath caused rich fruition 'pon the spot
He loveth. . . .
A golden wine, distilled thro' many suns
And many silver moonlights,
Fragrant of the honey of a myriad blooms.
Heady stuff! Rare vintage!
I lift the chalice in a troth to Him
Who with His perfect love
Hath poured the stuff!

Anyone who has seen and loved California will recognise the appreciation of its natural beauty, the awareness "Patience" shows of the "heady" nature of its exotic character, and the wonder which remains with one at the perfection of the natural "chalice" of mountain, sea and sky, in and under which it has been placed.

The two women who are the "heroines," if one may say so, of this number of PSYCHIC SCIENCE, Mrs. Dr. Crandon of Boston, and Mrs. Curran of St. Louis, should be remembered by all psychic students with continual appreciation and affection, because of their manifold labours on our behalf and the interest and vitality they have poured into our lives by being willing to become the channels of this new, yet old knowledge.

TRIENNIAL SPIRITUALIST CONGRESS OF 1928.

The INTERNATIONAL SPIRITUALISTS' FEDERATION of which M. Ander Ripert, of 8, Rue Copernic, Paris XVI., is General Secretary, will hold its Triennial Congress in London, September 7th to 13th, this year.

The Federation, which includes the Spiritualists' National Union, and the London Spiritualists' Alliance, is arranging two Conversazioni during the week. The first, a Reception to delegates, on Saturday, September 8th, at 8 p.m., and the second, a Farewell, on Wednesday, September 12th, both at the Queen's Gate Hall, Harrington Road, South Kensington.

It is hoped that each country sending delegates to the Congress will provide a paper to be discussed thereat. *Papers should be limited in length to half an hour's reading (5,000 to 6,000 words).* Preference will be given to those papers which are sent through associations affiliated to the I.S.F. Papers may be in English, French, German or Spanish, but it will be a considerable aid to the Committee if papers are accompanied by a brief summary (about 500 words) of their contents, in English or French, as this will facilitate translation. All literary contributions should be addressed to the

Secretary of the I.S.F.,

M. Ripert,

Maison des Spirites,

8, Rue Copernic, Paris (16).

1st SECTION.

PSYCHIC PHENOMENA AND MEDIUMSHIP.

(a) Facts proving the existence in man of extra-material powers, *viz.*, psychic force. The methods and apparatus employed in detecting and in developing the display of this power in the medium. Its modes of manifestation.

(b) Psychic force acting at a distance, *viz.*, telepathy, telekenesis, luminous phenomena, the curative effects (with or without contact) of Healing Mediumship.

(c) Facts demonstrating the existence and action of extra sensorial consciousness, *viz.*, Somnambulism, Clairvoyance, Psychometry, and Premonitions.

(d) The phenomena of Mediumship properly so called: Spontaneous manifestations, apparitions, visions, hauntings. Demonstrations of the existence and action of the spirit (peri-spirit)—materialisations, ectoplasm, ideoplasm, direct voice and trumpet phenomena, photography, phonography, spirit moulds, bilocation, spirit control and impersonation, and tests of the identity of the manifesting entities.

2nd SECTION.

DOCTRINE—PHILOSOPHY—ETHICS.

- (a) Proofs of the existence of the soul.
- (b) The survival of the soul.
- (c) Progressive evolution of the soul in the Beyond.
- (d) Reincarnation, its proofs and lessons.
- (e) Spiritualism, as philosophy, as religion, the meaning of universal evolution.
- (f) The effects of spiritualist facts and philosophy on modern science, morality, and sociology.

3rd SECTION.

PROPAGANDA—ORGANISATION—LITERATURE.

- (a) Methods of organising groups, federations, national associations Institutions, Works of charity, Statistics.
- (b) Lectures, both oral and illustrated, films and theatrical plays.
- (c) Journals, periodicals, pamphlets and books, etc. Short report of the status of Spiritualism in various countries.
- (d) Apports, moulds, etc.

4th SECTION.

EXPOSITION OF SPIRITUALISTIC ART, ETC.

- (a) Photographs of thought-forms and psychic force.
- (b) Photographs of "doubles" spirit entities and ideographs.
- (c) Mediumistic paintings, drawings, scripts, etc.
- (d) Apports, moulds, etc.

The Organising Committee urgently appeal to Spiritualists to send on loan any articles of interest in the above classes, for exhibition during the period of the Congress.

5th SECTION.

SÉANCES.

For the benefit of delegates and visitors from overseas, and others, the Organisation Committee with the London Spiritualist Associations

and prominent British Mediums, will arrange for a series of Séances for the Direct Voice, Trumpet Phenomena, and other forms of physical manifestations, Clairvoyance, Trance Mediumship, etc.

IMPORTANT NOTICE.

Financial assistance, subscriptions, etc., should be sent to the Secretary, George F. Berry, Spiritualists' National Union, 162, London Road, Manchester, England.

Papers for discussion should be forwarded to the General Secretary, I.S.F., M. Ripert, Maison des Spirites, 8, Rue Copernic, Paris, 16 E.

Writings, drawings and other objects of interest for the exhibition, and all enquiries regarding séances should be forwarded to the Secretary of the Reception Committee, Miss M. Phillimore, London Spiritualist Alliance, 16, Queensberry Place, South Kensington, London.

As far as possible reports and communications for discussion at the Congress should be verified and arranged according to the classification set out in the above programme. Each subject should be treated in a separate report in order to facilitate the work of the Committee, and communications must be written on one side of the paper only.

INSTRUCTIONS TO DELEGATES AND VISITORS.

It is important that all who will be present at the Congress in whatever capacity, shall send in their applications not later than May 31st, 1928.

Delegates, Officers, and other Representatives are requested to secure a copy of the OFFICIAL REPORT OF THE CONGRESS AS SOON AS PUBLISHED, by forwarding with their application the sum of FIVE SHILLINGS.

All visitors to the CONGRESS, other than the above official delegates, are invited to become SUBSCRIBERS to the CONGRESS, the fee of TEN SHILLINGS AND SIXPENCE will entitle them to be present at all open SESSIONS and PUBLIC FUNCTIONS, but without voting rights.

All applications accompanied by the above fees to be made to the Organising Secretary of the Congress,

Mr. GEORGE F. BERRY,
Spiritualists' National Union,
Broadway Chambers,
162, London Road,
Manchester, England.

Note.—ALL REPORTS AND COMMUNICATIONS FOR PRESENTATION TO THE CONGRESS MUST BE SENT TO THE SECRETARY OF THE I.S.F., NOT LATER THAN MAY 31st, 1928.

[In view of the great and widespread interest created by recent newspaper articles and correspondence, it is hoped that all spiritualists will combine to make the Congress a success, and to show that Psychical Research and Spiritualism are but two sides of the same reality.—*Editor, PSYCHICAL SCIENCE.*]

BOOK REVIEWS.

WHY I BELIEVE IN PERSONAL IMMORTALITY.

By Sir Oliver Lodge. Cassels. 5s.

It is almost hopeless adequately to criticise a book like this, written by a great thinker and physicist. Its essence is that the eternal and omni-present Force and Mind which makes the universe and all that is therein, is SPIRIT—an immaterial Power which is Love and includes, without being limited by, all that we understand by Personality. Organisms survive in their immaterial etherial part to the extent in which they embody some of the higher aspects of that Power which was specially manifest in Jesus Christ.

This is a vast hypothesis to develop in 150 pages ; and its full development is beyond human powers though it is done about as well as it can be done in so small a space. All the agnostic arguments in the discussions now in progress in the newspaper press are based on the more or less tacit assumption that the growth of plant, animal, and Man can be referred to the inherent properties of Matter, or of the "electricity" from which all normal matter is presumably derived.

Thoughtful consideration of the infinite variety of floral forms proceeding from little seeds that embody all that abundant life, should suffice to show us that there must be a Directing Idea which determines alike the development of a daisy and the evolution of the universe from an illimitable past to an illimitable future.

Sir Oliver Lodge gives his reasons for belief in Survival in seven postulates which lead to the inference above-stated. He bases them on experimental facts.

"Whether the individual character does persist as an individual carrying with it the memory, experience and affections which have been formed under the opportunities and privileges associated with the matter body during earth-life, is a question which must be answered by direct observation and experience."

In support of this contention, he gives four instances out of many hundreds available : (1) Professor Richet's information on the Serbian tragedy of 1906 ; (2) Mr. J. P. Chaffin's discovery of his father's Will ; (3) the predictions relating to Normanton House ; (4) personal intercourse with his deceased son. These are but samples of many such occurrences.

In my book "Psychical Research Science, and Religion," (p. 84) I have given a remarkable prediction of a house (not yet designed when prediction was made) which it was stated we should shortly inhabit. In June, 1913, and 1914, large predictions were given of the war. They were printed and published in the Athens newspapers *Asty* and *Ethnike*, of August, 1914. These are on the file at the Metapsychic Institute, Paris, and were nearly all fulfilled in the ensuing four years. They foretold the victory of the Entente, the German Republic, the partition of Austria, and the position of England at the close of the war. They were *made* before anything had occurred. They were *published* when all seemed to point to German victory. All these seem explicable by the faculty of reading the context of *all* the minds concerned.

Such phenomena show that there are faculties in human nature, incarnate or discarnate, which transcend Time and Space. They are experimental evidences for the soul of man and its latent powers.

The importance of this book cannot be over-estimated. The chapters on Psychical Research and Communication with the Dead will give matter for thought to all intelligent men and women.

S. DE B.

NOTED WITNESSES FOR PSYCHIC OCCURRENCES.

By the Research Officer for the Boston S.P.R. (Boston Society for Psychic Research.)

Dr. W. F. Prince has collected into one volume the testimony of 170 noted persons to psychical events to their own experience. These persons

do not include professional mediums, nor (with one exception) supernormal *psychical* phenomena. The reason for the former exclusion is that though there are plenty of such good incidents, these require more space to be convincing; and for the latter "this book is not the place for the necessary long technical reports."

The examples are drawn from many sources and testify to much research by the compiler. How true is Kate Field's message—"It rests with you (to maintain contact) . . . we do not leave you, you leave us."

Zschokke's (1771-1848) extraordinary clarity of perception is given in a story which is often attributed to Lavater, and deserves to be better known. It is, however, more than paralleled by the clairvoyance of Mr. Ossowiecki, given in Dr. Geley's last book "Clairvoyance and Materialisation," Why is this not mentioned?

The last example is a letter from John Nevil Maskelyne, who disbelieved in Spiritualism, but believed in apparitions, "several of which have taken place in my own family and in the families of near friends and relatives."

Dr. Prince concludes :—

"One touch of nature makes the whole world kin." Probably Maskelyne would have continued sceptical to all claims of the supernormal, if his wife's mother, whom he knew so well and respected so much, had not told him her experience. So I have known a psychologist, hitherto obdurate, to "fall with a sickening thud," so to speak, when one of his children began to display curious phenomena, and a physician, especially scornful until he was brought face to face with phenomena in exactly the same fashion. I am personally acquainted with a man of science who was apparently more impressed by what happened in his own family, than by all the records on all the books, and with several others suspected of being brought to open-mindedness chiefly by the experiences which happened to befall their relatives or themselves. Probably the best way of turning the attention of learned professional men to this field of enquiry (if it could be effected) would be to "develop" their wives and daughters.

THE EITHER—OR OF SPIRITUALISM.

By Mrs. St. Clair Stobart. Rider and Co.

There are still some persons who write as though Spiritualism were the invention of Sir Arthur Conan Doyle and Sir Oliver Lodge. To such persons this book should be a revelation. "If the Churches would learn to interpret their 'miraculous' incidents by the light of modern psychic science, and recognise these events of supernormal but not of supernatural origin, the Christian story would find its true place in the magic chain of historic revelations, and the world would recognise in the Christian Faith a presentation of cosmic truths whose acceptance is essential for the spiritual welfare of mankind." Spiritualism—understood as the proof that Man is essentially a spirit inhabiting a body of flesh and surviving death—is one of the most ancient beliefs of mankind. If it is not fact, it is fiction.

This is the key-note of this book. It is the lifting of the veil between two planes of consciousness. The soul which enfolds the spirit—the Ego, the Mind, the controlling force—is, as spiritualists believe, an etheric body which interpenetrates the physical body as the Ether interpenetrates space. And it is of interest to note that that this belief was held and taught by Pythagoras in the sixth century B.C.

A very interesting parallel is drawn with regard to colour. Professor Max Muller tells us that Xenophanes knew only three colours in the rainbow—Purple, Red, and Yellow—and even Aristotle spoke of the "tri-coloured rainbow." Throughout the Rig-Veda, the Homeric poems, and our own Bible the colour of the sky is not once mentioned. The consciousness of colour would seem to be of comparatively recent date.

In the same way we are now learning that the soul is not the facsimile of the body, but that the body is the product of the soul in every cell.

The authoress begins with Homer and shows that the denizens of the Beyond-world were to him real persons. She proceeds through Thales and Pherecydes, Empedocles and Sophocles, to show that the religion of the latter was the same as that of all great leaders in the realm of religion. It was derived from personal experience of communion with the Divine, and its main tenets were belief in God, a future life, and the possibility of communion with that life. Herodotus, Cicero, Apuleius, and Iamblicus all tell the same story in different words. Eusebius declares that he had the story of the Labarum from Constantine himself. Finally, Augustine whose mother was St. Monica, was himself so convinced of the reality of these psychic facts that he wrote :— "For the thing itself which is now called the Christian Religion really was known to the Ancients, nor was wanting at any time from the beginning of the human race until the time that Christ came in the flesh, from whence the true religion that had previously existed began to be called 'Christian'; and this in our day is the Christian religion, not as having been wanting in former times, but as having in later times received this name." (St. Augustine. *Opera*, vol. i., p. 12.) Mrs. St. Clair Stobart's earnest and valuable research work has greatly enriched our literature. S. DE B.

"THUS SAITH CELPHRA."

By Frederick H. Haines, F.C.I.B. Rider and Co. 5s.

The author of this remarkable book is well-known in the Insurance world, and is a man of business who has recently taken up the study of Spiritualism. The book is produced by automatic writing and is one which will well repay study. It is one which is a complete answer to those, still numerous, who of their ignorance allege that nothing of value ever comes through by such means. Cephra, in deference to the curiosity of mankind, gives some details of his life on earth. He says :

"Ye know me as Cephra, but my earth-name was Marphe Ulla of Nicomedia. I was born in 290 A.D., at Laeon, in Palestine, of Egyptian parents. They became converts to the teaching of the Master, and I eventually became a monk at the Monastery of St. Domicine where I passed the main portion of my life. In 325 A.D., I journeyed to Nice, a town in Bythinia, and was present when that creed of the Church, the Nicene, was drawn up. Man has since added to that simple confession of faith much that does not help his understanding of truth."

His remarks on the true basis of knowledge are most enlightening : "Knowledge is the unison of co-relating truths by an act of thought by a comprehending Spirit into active being . . . it is not knowledge till it awakens to active supraliminal existence and becomes manifest by reasoned application to the affairs of life." When the transition takes place which is called death, the soul stands naked in the sight of its fellows and is "known" in truth. There is no hiding from the light. . . . If reformation is impossible, it succumbs and goes down to the depths of eternal non-existence through the gates of the second Death. The Spirit, by virtue of its participation in the Godhead, is above individual realisation. But the soul needs conscious identity during its existence in the mundane and super-mundane planes. That which is of God is above the limitations of "person" or "self." These quotations will give a fair idea of the book. It contains just the teaching of the Evolution of the Soul of which the world stands in urgent need. It has neither the crudity of the uninformed nor the sublimated metaphysics of the Hindu and Theosophical systems. It takes a man as Body, Soul, and Spirit. The soul is the real Ego, the personal Man who survives the death of the body. The spirit is the emanation from the Creative Power which is the driving force of the world, which "incarnates" in some degree in every living creature adapting each form to its

environment, good and bad alike. It shows that there is neither the summerland for everybody, nor is this summerland a permanent condition of the soul. It may last for aeons of our time, but it is not eternal for all souls. They pass through it. The evil are slowly extinguished by their own acts and refusals. I advise everybody to buy, read and consider this book. It is one of the best ever written. Mr. Haine's early investigations were made at the British College, of which he is a member.

S. DE B.

A GENERAL SURVEY OF PSYCHICAL PHENOMENA.

By Helen C. Lambert. Knickerbocker Press, New York.

This is another book that can be cordially recommended to the enquirer. During the last three months to the end of May, I have answered 211 letters, almost all from such enquirers. A large majority are from simple-minded persons who have lost a son, a lover, a wife, or husband, and can find no consolation from their churches. The state of ignorance is very pitiable. Only three have any assurance of life beyond the grave. Two of them recount dreadful phases of obsession amounting to insanity. The unfortunate thing is that these people imagine that "all about psychic phenomena" can be told in a letter. The author of this book has had similar experience: she says "I do not mean that the enquirers lack intelligence, nor that they are not sincere in wishing to learn, but they really fancy that all can be explained in an hour's talk over a cup of tea."

This admirably printed book gives an excellent general view of the whole subject. Physical and mental phenomena are well treated of as the foundation of the whole, and copious references are given in support of the statements. There are some excellent personal experiences which are boldly narrated in full detail and show the competence of the narrator and her appreciation of scientific method. It is inevitable that in the beginning of a science there should be differences of opinion on the origin of such, and perhaps the photography of "thought-forms" is not so well proven as suggested. Similarly, the account of the "psychic gloves" moulded in paraffin wax do not bring out the essential fact which all the imitations of these seem to miss—that it is physically impossible to produce by artificial means, "gloves" nowhere more than one millimetre thick and undeformed.

The book ends with the amazing experiences of Dr. Bull, a regular medical practitioner whose work "is based on the assumption that an undeveloped person who has not controlled his passions and appetites does not leave these impulses behind with the body . . . and is attracted to some living person through whose reactions he may derive a certain satisfaction."

The author, who has had long personal experience with Dr. Bull, writes: "Of the patients whom I have seen cured by Dr. Bull's treatment, three had been in institutions for the insane, and one had been restrained in a strait-jacket. Another had been in five institutions and was considered incurable."

The method is admirably explained in the detailed case of Mr. E. C., an appalling case of obsession of a repulsive kind dealt with by the spirit-group whose initials are given. One of these, J.H.H., says, "If you could only instil, before adolescence, a full picture of the consequences of yielding to wrong desire, we should put our finger on the key to much of the misery in the world to-day. It is no wonder that they speak of the torture of damned souls over here."

The authoress shows that she is quite conversant with the higher developments of metapsychic science and philosophy which lie outside the simple aims she has prescribed for herself in this interesting volume. These aims have been fully secured. There is no book I could more confidently recommend to the enquirer.

S. DE B.

"BLAIR'S LETTER TO HIS MOTHER."

By Old Royalty Book Publishers, John Street, W.C.

The author of this book is a member of the College, and from the first moment of her investigation, has proved herself an indefatigable worker upon psychic facts.

Various mediums at the College contributed to her success. Miss Helen McGregor was one who first brought "Blair" back to his mother, and Mrs. Barkel, Mrs. Blanche Cooper, Mrs. Vickers, Mrs. Mason and Mrs. Dowden swelled the volume of evidence from the same communicator and many other friends.

Subsequently the work developed into discussions upon the state of England—on labour, strikes, the army, etc.; such matters as the communicator when in life would have discussed, and we understand that these matters are being continued.

"'Blair's' personality is more clearly defined in these letters I publish than in any of the other records I possess," says Mrs. Williams, and others will care to read what has brought this sense of a son's presence to his mother.

B.

VISIONS OF GOD.

By Lars Taylor, Old Royalty Book Publishers, John Street, Adelphi, W.C.
3s. 6d. net.

For some years between 1885-89, two friends in India sat for these communications. One was a member of the Indian Civil Service, having a seat on a Legislative Council. He was accustomed to weigh evidence in all matters which came before him. The other, who acted as a trance medium, was a Scandinavian missionary, a friend of long standing.

The above is a selection made by the former before his death, for he regarded these visions as the central fact in his life, which changed his whole mental and spiritual outlook.

B.

MEDICAL PALMISTRY, OR, THE HAND IN HEALTH AND DISEASE.

By Katharine St. Hill. (Illustrated). Rider and Co. 7s. 6d. net.

Mrs. Ashton St. Hill who, in her thirty years' study has already written "The Grammar of Palmistry," and "Hands of Celebrities," continues her valuable scientific work in the present volume, which she warns her readers is for the serious student alone.

She has found in her readings of hands that the question of health is forced upon her, and holds that this is the first serious attempt made to draw a map of the hand showing where nature has located the different parts of the human frame. Bodily and mental health is dealt with in a very definite way, and it is apparent that Mrs. St. Hill considers that many indications of disease are shown long before they become actually apparent. Violence, war deaths, poisoning, are all dealt with as affecting bodily conditions, and those who have even a small acquaintance with Palmistry will find this an illuminating and suggestive work.

CORRESPONDENCE.

To the Editor of PSYCHIC SCIENCE,

SIR,—In the current issue of your Quarterly, Sir Arthur Conan Doyle's informative article on Thomas Lake Harris contains questionable references to Andrew Jackson Davis, who is referred to as a medium. Now Davis himself protests against the misapprehensions of those who supposed the Harmonial works to have been "given through the mediumship of A. J. Davis," as if his mind in the "Superior Condition" were a sort of telepathic tube "through which disembodied personages pour their opinions, theories or experiences." Amid the trials of life, or the changes of death, wrote the Seer, "the consolation is not that we have been playing the part of insensate automatisms under incessant inspirations from spirits, but that we are self-existent and responsible beings"—aided now and then by providential agents.

His "Table of Explanation" in "The Present Age and Inner Life" is by far the finest exposition of mediumship ever published; yet it is almost unknown.

May I also say that I grieve to find Sir Arthur with his misfit phrase "peculiar amatory adventures," giving currency to a misunderstanding of incidents naively related in the "Magic Staff."

As regards the severance of Davis from association with Harris, the true reason of it was that the latter by excessive egotism and ambition had fallen into an extravagance of expression and an erratic course of conduct which Davis could not countenance.

W. BUIST PICKEN.

[Mr. Picken's objection is based on A. J. Davis' definition of Mediumship. No one can deny that the Harmonial works were given "through his Mediumship," that word in its normal and undefined sense. The "Superior Condition" is in fact a phase of mediumship. On the "peculiar amatory adventures," I do not comment.—*Editor.*]

THE COLLEGE LIBRARY.

The following books have been added to the Library since October, 1927:

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|--------------------------------------|------------------------------------|
| *A Business Man | "A Common-Sense View of Religion." |
| Bandelier, Adolf F. | "The Delight Makers." |
| | (A story of the Pueblo Indians.) |
| Barry, P. B. | "The Secret Power." |
| *Brittain, F. | "Psychic Science Primer." |
| | (Symbols.) |
| *Bulford, Staveley (2 copies) | "The Mystery of Ourselves." |
| Cadwallader, M. E. | "Hydesville in History." |
| Cadwallader, M. E. | "Mary S. Vanderbilt." |
| Clay, Louisa Johnson | "The Spirit Dominant." |
| | (Life of Mrs. Chynoweth.) |
| *Crawley, F. J. | "Survival, My Quota." |
| *Cummins, Geraldine D. | "The Scripts of Cleopas." |
| Danmer, William | "Ghostology." |
| Danmer, William | "Modern Nirvanaism." |
| Dawson-Scott, C. G. | "The Haunting." |
| *De Brath, Stanley | "The Religion of the Spirit." |

- *Dresser, Charlotte E. ... "Life Here and Hereafter."
 *Dresser, Charlotte E. ... "Spirit World and Spirit Life."
 Flammarion, Camille ... "Death, and its Mystery."
 (At the Moment of Death.)
 Gilmour, E. H. ... "Sons of God and Sons of Men."
 *Going, Charles Buxton ... "Folklore and Fairy Plays."
 *Haines, F. H. ... "Thus Saith Cephra."
 Hamilton, Bernard ... "One World at a Time."
 *Hartmann, W. C. ... "Who's Who in Occultism, New Thought,
 Psychism and Spiritualism."
 Heindel, Max ... "Teachings of an Initiate."
 Hill, Ethel P. ... "What Next."
 *Johnson, Dr. George Lindsay ... "The Great Problem."
 *Keene, Sally (Boston S.P.R.) ... "The Evidence of Things Not Seen."
 *Lambert, Helen C. ... "General Survey of Psychical Phenomena."
 *Leonard, John C. ... "The Higher Spiritualism."
 Lodge, Sir Oliver ... "Why I Believe in Personal Immortality."
 Longley, Mrs. Mary T. ... "Teachings from the Spirit World."
 M.A. (Ball. Coll., Oxon.) ... "From Worlds Unseen."
 Maynard, Mrs. Nettie C. ... "Was Abraham Lincoln a Spiritualist?"
 Nineteenth Century, The (July, 1927.) ... "The Truth of Psychical Research."
 (F. C. S. Schiller, D.Sc.)
 *Owen, Rev. G. Vale ... "Problems which Perplex."
 *Palmer, E. C. ... "The Riddle of Spiritualism."
 *Papillon, Winifred ... "The Voice of God."
 Pitt, Annie ... "Life's Supreme Mystery."
 *Prince, W. F., Ph.D. (Boston S.P.R.) ... "The Case of Patience Worth."
 Psyche (April, 1927). (Ed. by W. L. Vinton.) ... "Schneider Mediumship."
 PSYCHIC SCIENCE, Vol VI. (April, 1927—January, 1928.)
 Ramacha-Raka ... "Fourteen Lessons in Yogi Philosophy."
 Ramacha-Raka ... "Advance Course in Yogi Philosophy." (Vol. II.)
 Ramacha-Raka ... "Raja Yoga." (Vol. III.)
 Ramacha-Raka ... "Gnani Yoga." (Vol. IV.)
 *Ramayandas, Swami S. D. ... "Mediumship: its Laws and Phenomena."
 *Revelation. ... (Anonymous.)
 Rhys, Ernest and C. A. Dawson-Scott ... "26 Mystery Stories."
 *Sander, C. J., F.R.P.S., D.Sc. ... "The Riddle of the Ether."
 *Schuré, Edouard ... "From Sphinx to Christ."
 *S. (E.H.S.) ... "The House of Wonder." (Hulham House.)
 S.P.R. Journal and Proceedings (1926-1927).
 *St. Hill, Katherine ... "Medical Palmistry."
 *Starrett, D. W. ... "The Last Lap."
 *Stobart, Mrs. St. Clair ... "The Either—or of Spiritualism."
 *Williams, James Blair ... "Blair's Letters."
 *Williams, Mrs. ... "Blair's Letters to his Mother."
 Worth, Patience ... "Hope Trueblood."
 Worth, Patience ... "The Sorry Tale."
 *Worth, Patience ... "The Pot Upon the Wheel."
 Wynn, Rev. Walter ... "Christ and a Mad World."

*Newly Published Books.

Books have been presented to the Library by: F. J. Crawley, Beatrice Lady Portsmouth, Mrs. Rutherford, Mrs. M. E. Cadwallader, Mrs. McKenzie, Mrs. Malcolm, Staveley Bulford, C. B. Going, Mrs. Bruce Porter, Mrs. Dawson-Scott, Mr. Hermann Behr, and Mr. W. Cotesworth Bond.

COLLEGE NOTES.

Our President, Sir Arthur Conan Doyle, gave College members and friends a most interesting lecture at Denison House, on April 23rd. The subject was, "Some new Psychic Photographs" with lantern slides; many of the photographs shown had not been seen in public before, and the explanations he gave of them during the lecture were very illuminating. He treated this occasion as a preliminary canter for the more detailed lecture which he is to give during the International Spiritualist Congress in September, for which purpose he has taken the Queen's Hall. There was an interesting discussion after the lecture, and congratulations were tendered to Sir Arthur on the manner in which the photographs were shown and explained.

Mrs. Hewat McKenzie returned from her visit to America on the 9th April, much benefited in health, and having had some very interesting experiences which she described in a lecture at the College on May 23rd. Since her return she has been actively at work both in the College and in writing articles for *Light*, and other publications, which have no doubt been widely read.

In the course of a series of lectures in May, Miss Gibbes, whose continuous association with the mediumship of Miss Cummins while the *Scripts of "Cleophas"* were received, gave interesting matter relating to these, and readings from scripts which have been obtained since the book was first published. It is regretted the attendance at these lectures was not larger, but what was lost in quantity was gained in quality, and very interesting discussions took place after the lectures. It was suggested that steps should be taken to have these scripts brought to the notice of the clergy, and it is hoped that something will be done towards this end. There is little doubt that the first book and those following will sooner or later have a profound influence on the attitude of the Church towards Spiritualism.

A lecture by Mr. Shaw Desmond, the brilliant Irish writer, on June 13th, on "Authors and Inspiration," was a remarkable effort, combining oratory and knowledge of the psychic or impressional side of life, from many sources.

The lecturer gave particulars of vivid personal experiences over many years relating to a period of Roman life during Nero's reign, which pointed, in his opinion, to reincarnation, though, he did not actually affirm this as a belief.

Our members thoroughly appreciated the inspiration Mr. Shaw Desmond conveyed to them by his magnetic personality.

* * * * *

The quartz lens, by the use of which it has been claimed that ectoplasmic matter (invisible to the eye) has been photographed, is being obtained for the College from U.S.A., and in the meantime, Dr. Crandon had sent his own lens to the College. Major Mowbray has taken over the photographic side of the work of the College, and some recent experiments show great promise, it is hoped that this branch of our researches will become increasingly important.

Mr. and Mrs. Lewis, the Welsh physical mediums, visited the College last month, and their sésances were popular and well attended. The phenomena were very much of the same type as previously. The medium was well controlled, and there were no apparent signs of the controls being interfered with at any time. Flashlight photographs taken show in each case that even the threads of cotton which were used in addition to the ropes, were apparently intact although, in the meantime, the medium's coat had been taken off, and the various phenomena which are produced at this medium's sittings, had been in full operation for a considerable period. Examination of the controls at the end of each sésance confirmed the flashlight photographs, which were taken during the sésances. The sésances will be continued when Mr. Lewis returns for another visit in September.

COLLEGE INFORMATION.

DEMONSTRATIONS.

GROUP DEMONSTRATION for Mental Mediumship. (Bookings required)
Tuesdays and Thursdays at 4 p.m. (*See Syllabus.*)

MRS. VICKERS—Trance Mediumship. Private Appointments.

MRS. GARRETT—Trance Mediumship. Private Appointments.

MRS. MASON—Trance Mediumship. Private Appointments.

MADAME NORDICA—Clairvoyance.

MRS. and MISS CAMPBELL—Clairvoyance.

MR. G. SHARPLIN—Trance Diagnosis of Disease, and Treatment. Healing Groups : Thursdays, 8 p.m.

PHYSICAL PHENOMENA. The College is visited from time to time by important mediums ; private intimation made to members.

DEVELOPMENT CLASSES. Particulars on application. The College undertakes the development of suitable subjects.

LECTURES AND CLASSES. Syllabus on application.

An Excellent Loan and Reference Library is available for use of Members.

Conditions of Membership of the College.

All Applications for membership should be made on the College forms provided for the purpose. These should be accompanied by suitable references, and privilege is reserved to accept same.

The membership is limited to 500 full members, so that adequate attention can be given to individual needs, and the names and addresses of members are not published.

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Where more than one member of a family becomes a member the entrance fee for the second member is relaxed, and for such member the Town yearly subscription is fixed at 2 guineas and the Country at 1½ guineas.

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A Quarterly Review.

Edited by G. R. S. Mead, M.A.

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Annual Subscription, 10/- post free.

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The Trustees will welcome *Bequests*, a suitable form being provided for this.

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